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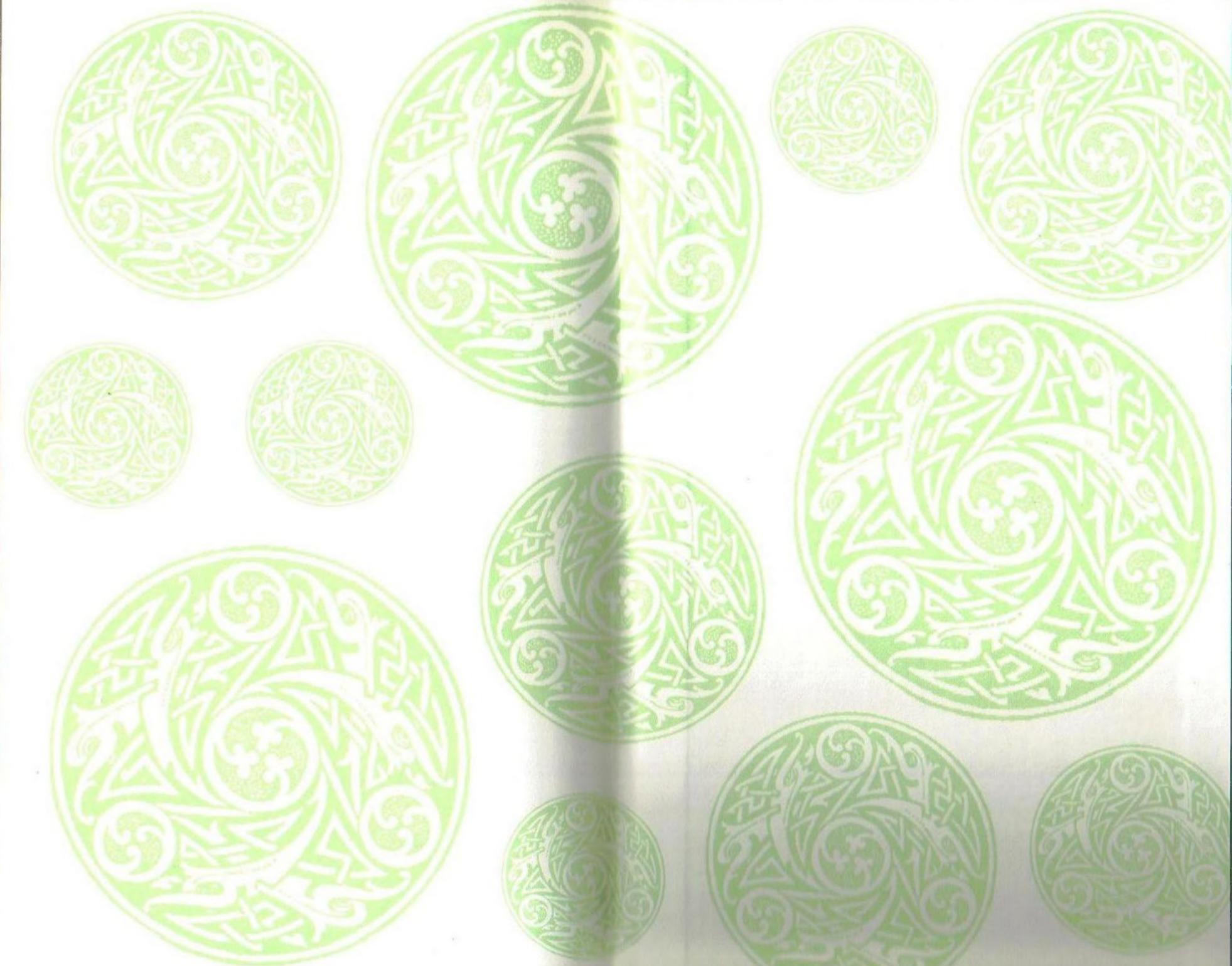
LEBOR  
GABÁLA  
GRENN  
PART II

EDGED &  
TRANSLATED  
BY  
R.A.S.  
MACALISTER



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# LEBOR GABÁLA ÉRENN

THE BOOK OF THE TAKING OF IRELAND

PART II

EDITED AND TRANSLATED, WITH NOTES, ETC.

BY

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## CONTENTS.

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ADDENDA AND CORRIGENDA TO VOL. I . . . . . v

### SECTION II: THE EARLY HISTORY OF THE GAEDIL.

|                                |     |
|--------------------------------|-----|
| INTRODUCTION . . . . .         | 1   |
| FIRST REDACTION . . . . .      | 8   |
| SECOND REDACTION . . . . .     | 32  |
| THIRD REDACTION . . . . .      | 44  |
| VERSE TEXTS . . . . .          | 86  |
| NOTES ON PROSE TEXTS . . . . . | 126 |
| NOTES ON VERSE TEXTS . . . . . | 155 |

### SECTION III: CESSAIR.

|                                       |     |
|---------------------------------------|-----|
| INTRODUCTION . . . . .                | 166 |
| FIRST REDACTION . . . . .             | 176 |
| SECOND REDACTION . . . . .            | 182 |
| THIRD REDACTION . . . . .             | 194 |
| VERSE TEXTS . . . . .                 | 210 |
| NOTES ON PROSE TEXTS . . . . .        | 230 |
| NOTES ON VERSE TEXTS . . . . .        | 242 |
| LIBER PRAECURSORUM: PREFACE . . . . . | 249 |

### SECTION IV: PARTHOLON.

|                           |     |
|---------------------------|-----|
| INTRODUCTION . . . . .    | 253 |
| FIRST REDACTION . . . . . | 268 |

## ADDENDA AND CORRIGENDA TO VOL. I.

Some errata have been detected by myself and others and, so far as they are of importance, may be mentioned here. Such typographical trifles as the wrong-fount D (p. vi, line 13) and the misprint "Eisenmenger" (for "-menger"), top of p. 265, may be disregarded. The following should however be emended:—

p. 19, ¶ 6, l. 2: for "sinned" read "quarrelled."

p. 43, for "no wickedness is spoken here" read "no location is postulated here." This does not necessarily modify the references to the passage on pp. 15, 224: the gloss still makes the impression of a man seeking to reassure himself along the lines there indicated.

p. 87, line 5, for "there" read "here."

p. 226. I am indebted to Dr. Max Forster for calling my attention to two studies of his own which I have since referred to, and which should certainly be added to the bibliographical references in ¶ 27. "Adams Erschaffung und Namengebung, ein lateinisches Fragment des sudslawischen Henoch" (*Archiv für Religionswissenschaft*, xi [1908], 477). "Die mittelirische Version von Adams Erschaffung" (ZCP xiii, p. 47 ff.).

p. 246. A courteous reviewer has objected to the diagram-restoration on account of the implied treatment of the word *gid*. The disagreement is a matter of instinct rather than of argument: the passage makes an impression of *progressive* interpolation; and the examples of *cid* used emphatically, to which he refers me, do not seem to me to be parallel. Moreover my interpretation gains an effective antithesis (indicated in the note) which is lost otherwise.

Another reviewer, equally courteous, has made some suggestions which I had already considered, but rejected because they went too much against the ms. evidence. But I must demur to being chidden for ignoring *ninsa* in the translation (as on p. 153). This is a mere punctuation-mark, and to pepper an English version with "not difficult," where "?" would suffice is slightly absurd.

G. G. Coulton, *Medieval Panorama*, p. 272, should be referred to on p. 139 of this volume. The book did not come into my hands till after the sheet was printed off,

## SECTION II.

### THE EARLY HISTORY OF THE GAEDIL.

#### *Introduction.*

We have already seen (Vol. I, p. xxvii) that this section is based, not on genuine traditional matter (we may perhaps except a few personal names, though even this is uncertain), but on an artificial adaptation of the early history of the Israelites. It has suffered modification in translation from the original Latin and in subsequent transmission—a proof that the historians were not hampered by tradition—and in consequence two versions, R<sup>1</sup> and R<sup>2</sup>, differing widely, have come into being. Even in matter common to both there is nothing traditional: the most striking is also the most obviously borrowed. The tale of the Sirens, outwitted by waxing the ears of the ships' crews, can be nothing more than an adaptation of the familiar Homeric tale of Odysseus: the druid Caieher, who invents this precautionary expedient, is merely a compound of the seer Calchas of Troy and the sorceress Circe, to whose suggestion it is ascribed by Homer.<sup>1</sup>

Both versions start with Nel in Egypt, whither he has gone to teach Pharaoh his languages and where he has married Pharaoh's daughter, Scota I: but the genealogical antecedents of Nel differ in the two texts. In R<sup>2</sup> he is brought into association with Moses, who has encamped with his followers at "Capacirunt"—the Pi-Hahiroth of Exodus xiv. 2—where Nel has his estate: Nel gives them supplies, thereby angering Pharaoh, though the fate of the latter in the Red Sea averts

---

<sup>1</sup> Odyssey, xii, 47. A similar device appears in the story of the Yew of the Sons of Angcess (Book of Leinster, facs. 27 a, 35 ff.). A biographer of St. Brendan has borrowed it: the saint, having had a revelation of the music of Heaven, ever afterwards found earthly music disagreeable, and plugged his ears so as not to hear it. (Martyrology of Donegal, 16 May.)

for a time the royal vengeance. R<sup>1</sup> knows nothing of this, but seems to suggest that the Gaedil left Egypt under Sru, Nel's great grandson, because the death of Pharaoh had deprived them of royal patronage. In R<sup>2</sup> an outburst of Egyptian hostility in a later generation is the cause of their exodus.

Both versions, again, bring Sru to Scythia, where the descendant of Nel's brother Nenual is king. There is a cross-fighting between the Scythian kings and the Gaedelic leaders, involving the usual royal vendetta, which continues through several generations.

At last Refloir son of Rifill, the Seythian king, is killed: R<sup>1</sup> says by Agno[mai]n, fifth in descent from Sru; R<sup>2</sup> says by Mil, the father of the "Milesian" leaders. From what source this "Refloir son of Rifill" reached the Irish historians is a question that has not yet been answered. In both stories this particular killing is regarded by the Scythians as especially heinous, though why Refloir was more sacrosanct than his ill-fated predecessors does not appear. In expiation for the crime, the Gaedil are exiled from Seythia. R<sup>1</sup> takes them north to the Rhypaeon Mountain, where they find a well with the taste of wine, and where Caicher prophesies their future journeys and the postponement of their arrival in the Promised Land: they then proceed to the Maeotic Marshes, where they remain for nine generations, after which they set out for Spain, their last halt on the trek to Ireland. R<sup>2</sup>, however, conducts them back to Egypt, marries their then leader Mil to Scota II, daughter of Nectanebus, then King of Egypt; and keeps him there till his extensive family of sons is born. He then leaves, because Nectanebus is too weak, in the face of the conquering Alexander the Great, to be of any service to him as a patron; and he sets forth on the long voyage by the Rhypaeon Mountain (where he hears the prophecy of Caicher) and so on to Spain. The protracted sojourn at the Maeotic Marshes is unknown to this version.<sup>2</sup> The doubled personality of Scota is enough

<sup>2</sup> It is conceivable that this place is emphasized in the sequel because some wiseacre saw in *Gaethlaige* an etymology for *Gaedil*; and though the eponym *Gaedel Glas* prevented  $\infty$  LG or his glossators and successors from perpetuating this notion, the "historical" influence remained.

to show that the two Egypt episodes in R<sup>2</sup> are doublets, which have developed independently, the second being a later interpolation in the text, made when the versions had become so different that the historians supposed them to be different stories. The original tale may have introduced Moses, who dropped out of R<sup>1</sup> and was much developed in R<sup>2</sup>: but the reason which it alleged for the departure of the Gaedil from Egypt was at first not so much fear of Egyptian vengeance as the death of the royal patron.

We may provisionally restore the original version in outline thus: Nel goes to Egypt: marries Scota (to account for the name "Scots"): meets Moses, but his extended dealings with him in R<sup>2</sup> are a later adaptation from the Biblical narrative: Pharaoh is drowned: Nel leaves Egypt with his wife and family: they wander far, hear the prophecy as to the duration of their voyage, set forth again and ultimately reach Spain. We have seen (Vol. I, p. xxvii) that in the story as originally devised, on the basis of the history of the Israelites, Nel corresponded to Terah (to some extent also to Moses) and Mil to Jacob. But as the tale passed from redactor to redactor it had parted company with its original form, and had indeed become distorted beyond recognition. The functions of Nel and of Mil became assimilated, so that the two heroes as they are presented in the text before us are virtually doublets of one another.

I take it that the Scythian episode is an etymological invention (Seots = Scythians), at first quite independent of the LG canon; it went through several modifications during its separate existence, and at last was incorporated, in two different versions, by the two traditions which culminated in R<sup>1</sup> and R<sup>2</sup>. The pointless delay at the Maeotic Marshes in R<sup>1</sup> is also an interpolation. Though this story had lost its original etymological purpose, it was still useful to square up a chronological discrepancy which some redactor had discovered.

The version in Min need not detain us: it does not differ essentially from R<sup>1</sup>. We turn now to R<sup>3</sup>, which in this section is a very clumsy and awkward patchwork, based upon the two earlier versions, with the addition of some extraneous matter.

The compiler has endeavoured to produce a composite

text; preserving as many details as possible, but abandoning the hopeless task of reconciling discrepancies. The close relationship of his ms. of R<sup>1</sup> (\*Q), to F, observed in the preceding section, is here maintained.

The following table continues the analysis of R<sup>3</sup>, begun on Vol. I, p. 5, above. Paragraphs marked \* are from R<sup>1</sup>, those marked † from R<sup>2</sup>, those unmarked from some independent source.

| <i>Paragraph.</i> | <i>Source.</i>  |
|-------------------|---|
| *134              | R <sup>1</sup> ¶ 103 (reading <i>Magog</i> for <i>Gomer</i> ).  |
| 135               | Interpolated prefatory matter.  |
| 136 M version     | Independent version.  |
| † „ H version     | From R <sup>2</sup> ¶ 16, 17, in § I.   |
| *†137             | R <sup>1</sup> ¶ 104 + R <sup>2</sup> ¶ 18 (the latter in H only).                                      |
| *138              | R <sup>1</sup> ¶ 105.   |
| †139              | Chronological interpolation from R <sup>2</sup> ¶ 17 in § I.  |
| *140              | R <sup>1</sup> ¶ 106, with some preliminary matter apparently lost from extant mss. of R <sup>1</sup> . |
| 141               | Interpolation about Feinius and his study of History.   |
| *142              | R <sup>1</sup> ¶ 107 + an interpolation on the divisions of Gaelic.                                     |
| †143–150          | R <sup>2</sup> ¶ 118–123 (the Egyptian episode).  |
| *†151–154         | R <sup>1</sup> ¶ 109, 110 + R <sup>2</sup> ¶ 127 and some extraneous matter.                            |
| 155–156           | Matter from an independent source.  |
| *157–162          | R <sup>1</sup> ¶ 110–115, given frankly as an alternate version of this part of the story.              |

There is on the whole a proportionally larger number of interpolated passages inserted into the text of these paragraphs than in § I; and some few passages have been dropped (or possibly did not exist in \*Q). But it would be a mere matter of scissors and paste to divide this section of R<sup>3</sup> into its component parts, and to restore almost all of the text of the mss. of R<sup>1</sup> and R<sup>2</sup> which lay before the compiler.

We have now to consider the relations between R<sup>1</sup>R<sup>2</sup>R<sup>3</sup> and the later attempts at historical synthesis—O'Clery's

redaction (K) and Keating's *History* (Kg). The following details are apparent immediately:—

Nel is descended from Gomer R<sup>1</sup>, from Magog R<sup>2</sup>R<sup>3</sup>—also KKg.

Rifaith Scot brings "Scotic" from the Tower R<sup>2</sup>R<sup>3</sup>—rejected by KKg.

Gaelic is fashioned by Gaedel Glas R<sup>1</sup>, by Feinius R<sup>2</sup>R<sup>3</sup>. Not in K. Kg ascribes it to a different Gaedel, s. Ethor, unknown to LG.

The Nel-Moses episode, not in R<sup>1</sup> and certain mss. of R<sup>2</sup>. In KKg, but with some differences of detail. Thus, in K, Nel reports to his own people his intention to succour the Israelites; the serpent does not bite, but winds itself around Gaedel, and the green mark is made by the coils, not by the bite; the numbers of the drowned Egyptians are substantially increased. In Kg the serpent attacked Gaedel when swimming (a detail borrowed from Poem no. XVIII); and a chronological disquisition assumes that Gaedel was not a young boy, but was eighty years of age; the numbers of the drowned Egyptians are reduced.

Sru, not Nel, is the contemporary of the Rea Sea disaster, and leaves Egypt immediately in R<sup>1</sup>. In R<sup>2</sup>R<sup>3</sup> Sru is the fourth descendant from Nel, who is the contemporary of the disaster—also KKg.

In R<sup>2</sup>R<sup>3</sup> Tuir follows Cineris immediately as King of Egypt. K agrees. Kg (who calls Tuir "Intuir") interpolates five kings.

Sru had 4 ships R<sup>1</sup>R<sup>2</sup>R<sup>3</sup>: K says 50. Kg merely quotes a poetical extract specifying 4.

Scota accompanied her descendants to Scythia in their flight and died immediately after landing, R<sup>2</sup> only: K follows, not Kg.

The simultaneous deaths of Sru and Nexual are attributed to a plague in K only. K is unique in supplying the Scythian king with a brother, Baath, who aids him in the fight against the followers of Sru.

Agnomain kills Refloir R<sup>1</sup>. Mil kills him, R<sup>2</sup>R<sup>3</sup>; the latter gives the Agnomain story as an alternative. In KKg the slayer is Agnomain.

The remaining incidents of the section are shuffled like the cards of a pack by the different authorities. We may tabulate them thus—

- A<sup>a</sup> Agnomain banished from Scythia after slaying Refloir.
- A<sup>m</sup> Mil banished from Scythia after slaying Refloir.
- B<sup>s</sup> Assault of the Sirens.
- B<sup>a</sup> Assault of the Amazons.
- C<sup>m</sup> Journey via Sliab Riffe (and Caicher's prophecy) to the Maeotic Marshes.
- C<sup>e</sup> Journey to Egypt.
- D<sup>e</sup> Birth of Eber Glunfind.
- D<sup>m</sup> Birth of Mil.
- E<sup>b</sup> Brath leads the Gaedil to Spain.
- E<sup>m</sup> Mil leads the Gaedil to Spain.
- G<sup>a</sup> Mil marries Scota.
- G<sup>ng</sup> Mil marries Seng.

—and on analysis we shall find that

$R^1$  has  $A^aB^sC^mD^eE^b$ . In this text Mil is never mentioned in the present section.

$R^2$  has  $A^mC^eG^taB^sE^m$ .

$R^3$  has  $G^{ng}A^mC^eG^taB^sB^nE^m$  followed by the  $R^1$  sequence as an alternative story.

In K we find  $A^aB^sC^mD^eE^b$  as in  $R^1$ : then  $D^m$  in Spain, whence Mil returns to Scythia, and  $G^{ng}$ . He then slays what must be supposed to be a later Refloir, followed by the first version of  $R^3$  with numerous interpolations, such as an interview with the Cruithne; and with the omission of  $B^sB^a$ .

Kg follows the same lines as K, but he introduces  $B^sB^a$  after  $A^a$ , and substitutes Gothia<sup>3</sup> for the Maeotic Marshes. In Spain he is puzzled by the double leadership of Brath and of Bregon, and thus duplicates the city founded in Spain—Braganza is founded by Brath and Brigansia by Bregon.

Both these late writers have been misled by the alternative versions of the Scythian vendetta in  $R^3$ . They have mistaken them for successive events, but knowing that Agnomain preceeded Mil genealogically they have transposed them, inventing the clumsy device of “a visit to his kinsfolk” to bring Mil back to Scythia in order to have the second version fitted in. This is more than a mere literary curiosity: it is a most instructive illustration of the evolution of this kind of historical tradition. The story has developed on two lines. A compiler, finding the two versions, combined them as alternatives: later compilers fused the two versions into one story. Many duplicates, both of personality and of incident, are to be found in the text before us, and they are all to be explained in the same way.

For example, most of the eight sons of Mil form duplicate pairs. Colptha and Donn are eponymous intrusions, designed to explain certain place-names: but for the rest, Eber and Eremon, Amair-gen and Ir, (F)ebrua and Erannan pair off together, and the pairs are all variants of a single pair.

In another respect the later writers are instructive. They wrote when writing-materials were becoming cheap, and they could afford to spread themselves in a way which would be

<sup>3</sup> Clearly by a confusion of *Gothia* with *Gaethlaige*.

impossibly extravagant to their predecessors. They set down on paper discussions which in the days of waxed tablets and expensive parchment would be left to the spoken word. Keating was not the only historical student who spent an infinity of futile energy in seeking to reconcile the obvious chronological and topographical discrepancies in the matters with which he dealt; they are so obvious that they must have constantly provoked discussion and controversy. Both Keating and O'Clery fill in outlines which are merely sketched in the earlier texts, and which must have been filled in *viva voce*. For example, the earlier texts merely say that the Sirens caused the mariners to sleep; that they subsequently devoured them is left to be understood, but is set forth in black and white by K and Kg.

O'Clery had opinions of his own about some of the matter which he copied, and we know from his own pen that only the command of his ecclesiastical superiors prevented him from altering whatever seemed to him incorrect or disagreeable.<sup>4</sup> This admission throws a shadow of doubtfulness over all his work. In the text before us he regularly changes “Mlid” back to “Golamh,” and makes a number of other minor verbal alterations. Thus, he compares Lamfhind’s hands, not to candles, but to the more dignified “lamps” (*lochranne*). He suppresses the Amazon episode, probably because he considered it inconsistent with the dignity and prowess of Mil. On the whole his favourite text seems to belong to  $R^2$ , but he had  $R^3$  in constant use, and occasionally, perhaps, referred to L or to some closely related text. Kg seems to depend chiefly on  $R^3$ .

<sup>4</sup> See Plummer, *Colophons and Marginalia of Irish Scribes* (Proceedings, British Academy, xii (1926), p. 31).

## SECTION II.

*Min. and First Redaction.*

Min.

R<sup>1</sup>.

(μΑ 26 α 5 : μR 91 β 24.)

(L 1 γ 8 : F 1 δ 22.)

103. <sup>1</sup>Atberait araile combad <sup>2</sup>Baadh mac Ibaid meic <sup>3</sup>Gomer meic <sup>4</sup>Iafēdh, <sup>5</sup>γ is ūad Gāidil γ fir na Scithīa : γ macec do <sup>6</sup>Fenius Farsaid.

Baath, † <sup>7</sup>in dara mac Ibath, <sup>7</sup>|| <sup>8</sup>meic Gomer meic <sup>9</sup>Iafēth, is ūad Gāedil γ fir na <sup>10</sup>Scithīa. Mac dō, <sup>11</sup>in fer amra airegda<sup>11</sup> diar bo ainm <sup>12</sup>Fenius Farsaid. † <sup>13</sup>Issē-side in <sup>14</sup>dara tōsech sechtmogat do chōid<sup>14</sup> do dēnam in Tuir <sup>15</sup>Nebrōith, dīa <sup>16</sup>ro scāiltea na bērlai. ||

<sup>17</sup>Nebroth imorro feisin, mae Chaus meie Chaim meie Noe. Is e in Faenius remrate tuc Berla Fēne on Tur : γ is aice bui in scol mor oe foglaim na n-il-berla.<sup>17</sup>

103. The text of Min. in this § follows μΑ, variants from μR unless otherwise stated; missing in μV      <sup>1</sup>-berat      <sup>2</sup>Baad      <sup>3</sup>Goimeir  
<sup>4</sup>-feth      <sup>5</sup>ins. mc [Noe om.]      <sup>6</sup>Feinius Fars- ——— Variants in R<sup>1</sup>  
<sup>7-1</sup> om.      <sup>8</sup>mac Goimer      <sup>9</sup>Iafet

103. Others say that Baath was son of Ibath s. Gomer s. Iafeth, and from him are the Gaedil and the people of Scythia: and Feinius Farsaid was a son of his.

Baath, [one of the two sons of Ibath] s. Gomer s. Iafeth, of him are the Gaedil and the people of Scythia. He had a son, the noble eminent man whose name was Feinius Farsaid. [It is he who was one of the seventy-two chieftains who went for the building of Nemrod's Tower, whence the languages were dispersed.]

Howbeit, Nemrod himself was son of Cush s. Ham s. Noe. This is that Feinius aforesaid who brought the People's Speech from the Tower: and it is he who had the great school, learning the multiplicity of languages.

<sup>11</sup>Sgeithia      <sup>11-11</sup> in taissech amra airigda      <sup>12</sup>Feinius Farsaid  
<sup>12</sup>is e siden      <sup>14-14</sup> darna taissech lxx. dochuaid      <sup>15</sup>Nemhruid      <sup>16</sup>ro  
<sup>13</sup>sgailta na berlla (sic, the sprs. vowels appear to be inserted in a different  
<sup>17-17</sup>ink)      <sup>17-17</sup> om.

104. Dā mae la <sup>1</sup>Fenius  
*i.* <sup>2</sup>Noeniul, foracaib for  
 flaithius na Scithīa dia ēis;  
<sup>3</sup> Nēl, <sup>3</sup>in mae aile, <sup>7</sup> hicon  
 Tur rucad-side. Oeus ba  
 suī-side na n-il-<sup>4</sup>bērla,  
<sup>5</sup>conad hē rofucad <sup>6</sup>ind  
 Ēgupt, do <sup>7</sup>foglainm na n-il-<sup>8</sup>  
 bērla ūad. <sup>9</sup>Tānie imorro  
<sup>8</sup>Foenius ond Assia dochum  
 na Scithīa as a luid do  
 dēnom in Tuir<sup>9</sup>; conerbait  
<sup>9</sup>hi flaithius Scithīa, <sup>10</sup>hi  
 cend eethrachat bliadan, <sup>7</sup>  
 dorat <sup>11</sup>tāsidecht dia mae,  
 de <sup>12</sup>Noenal.

Dā mac imorro <sup>13</sup>batar  
 oe Foenius: <sup>14</sup>i. Noenual,  
<sup>15</sup>in <sup>16</sup>dala mac, || <sup>16</sup>foracaib  
<sup>17</sup>i flaithius na <sup>18</sup>Scithīa dia  
 ēis; Nēl, in mae aile, <sup>19</sup>icon  
 Tur <sup>20</sup>rucad-side. <sup>21</sup>Oeus ba  
<sup>22</sup>suī-side na n-uile mbērla,  
 conid aire tāneas <sup>23</sup>ar a  
 chend || <sup>24</sup>ō Foraind d'fog-  
 lainm na n-il-bērla<sup>22</sup> ūad.  
 Tānie imorro <sup>23</sup>Faenius  
 assind Assia dochum na  
<sup>24</sup>Scithīa, assa l-luid do  
 dēnam in <sup>25</sup>Tuir<sup>26</sup>; coner-  
 bait <sup>27</sup>i flaithius na Scithīa,  
 i cind eethrachat bliadan,  
<sup>7</sup> <sup>28</sup>co tarat tōesigecht dia  
 mae, do <sup>29</sup>Noenal.

105. <sup>1</sup>Hi cind dā bliadan  
<sup>2</sup>ar eethrachait īar seor <sup>3</sup>in  
 Tuir, rogab Nīn mae <sup>4</sup>Peil  
<sup>5</sup>rīge in <sup>6</sup>domuin.

<sup>5</sup>Hi cind dā bliadan eeth-  
 rachat trā īar ndēnam<sup>5</sup> in  
 Tuir, rogab Nīn mae Bēl  
<sup>6</sup>rīge in <sup>7</sup>domuin.

<sup>8</sup>Ar nī ro thriall nech aile  
 smachtugud<sup>8</sup> na tūath no na

104. <sup>1</sup> Feinius Farsaid <sup>2</sup> obscured in μΑ by grease; looks like Noennl: Feinual (*sic, the capital N being miswritten*) foracaib i flaithius na Scethīa μR <sup>3</sup>an mac ele <sup>7</sup> icon <sup>4</sup>berla (bis) <sup>8</sup>conide <sup>6</sup>an Scethīa, a small g written above the ip <sup>7</sup>foglainm <sup>9</sup>tainie <sup>5-6</sup>Feinius Egupt, a *small g* written above the ip <sup>10</sup>i cinn <sup>11</sup>toisigecht <sup>12</sup>Nenual — <sup>13</sup>i flait na Scethīa <sup>14</sup>om. i.: Nenual <sup>15</sup>dara <sup>16</sup>fodroacaib <sup>17</sup>badar ic Feinius

104. Feinius had two sons: Nenual, whom he left over the princedom of Seythia behind him; and Nel, the other son, and at the Tower was he born. Now he was a master of the multiplicity of languages, so that it is he who was taken into Egypt, to learn from him the multiplicity of languages. But Feinius came from Asia to Seythia, whence he had gone for the building of the Tower; so he died in the princedom of Seythia, at the end of forty years, and passed on the chieftainship to his son, Nenual.

105. At the end of forty and two years after the cessation of [work on] the Tower, Ninus son of Belus took the kingship of the world.

Now Feinius had two sons: Nenual, [one of the two], whom he left in the princedom of Seythia behind him; Nel, the other son, at the Tower was he born. Now he was a master of all the languages; wherefore one came [to summon him] from Pharao, in order to learn the multiplicity of languages from him. But Feinius came out of Asia to Seythia, whence he had gone for the building of the Tower; so that he died in the princedom of Seythia, at the end of forty years, and passed on the chieftainship to his son, Nenual.

At the end of forty two years after the building of the Tower, Ninus son of Belus took the kingship of the world.

For no other attempted to exercise authority over the

<sup>17</sup> flaitus <sup>18</sup>Sgeithia <sup>19</sup>ic ann <sup>20</sup>rucad e <sup>21</sup>om. 7 <sup>22-23</sup>stai esiden is na hili berla conad ar a cenn sin tangas o Forand flait (lenition-mark of t very faint) Egibt do oghloim na mberlad <sup>22</sup>Feinius asin Aissia <sup>24</sup>Sciathīa ass do luid (a stroke over the second s sec. man.) <sup>25</sup>tuir (dittography caused by change of line). <sup>26</sup>ins. Nemruaid i. Nemruad m. Cuis m. Cain m. Nae <sup>27</sup>a flaitus (*sic*) Scethīa a cind da ficheid bliadan <sup>28</sup>dorad taisigecht <sup>29</sup>Ninual.  
 105. <sup>1</sup>i cinn <sup>2</sup>om. ar <sup>3</sup>an (bis) <sup>4</sup>Beil — <sup>5-6</sup>a cin da

<sup>9</sup>n-il-chenēl do thabairt fō <sup>10</sup>ōen māin, <sup>11</sup>fo chīs<sup>10</sup> <sup>12</sup>fo chāin, acht <sup>11</sup>seisium a ūenar. <sup>12</sup>Tōesig imorro batar <sup>13</sup>and reme, i. in fer ba <sup>14</sup>hūasle <sup>15</sup>ba mō rāth <sup>15</sup>issin tūaith, <sup>16</sup>issē ba cend comairle do chāch: no <sup>17</sup>choised ceeh n-ēcoir, no gressed ceeh<sup>17</sup> eōir. <sup>18</sup>Ni thriallad insaigid no smacht eenēl aile.

106. Is ī sin <sup>1</sup>trā aimsir  
<sup>2</sup>hi r-ro genair <sup>3</sup>Gāidel  
Glass—

'Is hī sein trā amser hi ro genair Gāedel Glass † ūtat <sup>4</sup>Gāedil ||, o <sup>5</sup>Scotta ingen Foraind. Is <sup>6</sup>ūadi ainmigtir "Scuit" de Gāedelaib, *ut dictum est*<sup>6</sup>

*Fēne o Feinius asbertar..*

107. — ro chum <sup>1</sup>in mbērla tōbaide as na dib bērlaib sechtmogat: <sup>2</sup>hit ē innso a n-anmann-side —

Is ē <sup>1</sup>Gāedel Glass ro chum in nGāedilg<sup>1</sup> as na dā bērla <sup>2</sup>sechtmogat: <sup>3</sup>it ē inso <sup>4</sup>a n-anmand-side,<sup>4</sup> Betin, Seitin, etc.<sup>(a)</sup> <sup>5</sup>Unde poeta cecinit

*Bērla in domain, dēchaid lib . . . .*

ficid bliadan <sup>1</sup>da deich tra ar nenam <sup>4</sup>rigi <sup>7</sup>domain <sup>8-9</sup>ar nir triall neach aili smachtugadh <sup>9</sup>hil-chenela L: n-ill-chenal do tabair (a final t yo sprs.) F <sup>10-10</sup>ae[n] smacht i. fo chiss <sup>11</sup>aesiu[n] a aenur <sup>11</sup>taiissig <sup>12</sup>ann (the stroke over the n yc) reime <sup>13</sup>uasla wrongly in O'Curry's transcript of L: huasli F <sup>13</sup>isan <sup>14</sup>is e ba cenn comairli <sup>15-17</sup>chosnad each ecoir no gresad each <sup>18</sup>om. ni: do triallad insaigid venal <sup>19</sup>smachtugad ar cenalaibh aili.

106. <sup>1</sup>om. <sup>2</sup>om. hir. <sup>3</sup>Goidil Glas <sup>4-5</sup>i sin tra aimser i rogenir Gadil Glas otait: to this is is prefixed (sprs.) in a late and

peoples or to bring the multitude of nations under one hand, and under tax and tribute, but he alone. Aforetime there had been chieftains: he who was noblest and most in favour in the community, he it was who was chief counsellor for every man: who should avert all injustice and further all justice. No attempt was made to invade or to dominate other nations.

106. That is the time when Gaedel Glas was born—

Now that is the time when Gaedel Glas, [from whom are the Gaedil] was born, of Scota d. Phara. From her are the Scots named, *ut dictum est*

*Poem no. X.*

107. — who formed the Elect Language out of the seventy-two languages: these are their names —

It is Gaedel Glas who fashioned the Gaelic language out of the seventy-two languages: these are their names, Bithynian, Scythian,<sup>(b)</sup> etc. *Unde poeta cecinit*

*Poem no. XI.*

*bad hand.* <sup>6</sup>Scota ingen Forain <sup>6-6</sup>nad ainmaigter Sguit do Gaedilaib amail isbert in fili.

107. <sup>1</sup>an berla <sup>2</sup>it e innso a n-anmann (om. side). — <sup>3</sup>Gaedil (om. Glass) do chum in Gaedelg <sup>4</sup>sechtmogat L: a lenition-mark over the e in O'Curry's transcript, but I cannot trace it in the M.S. <sup>5</sup>is iat so <sup>6-6</sup>om. F; apparently also om. sl, and yc L <sup>7</sup>is dia chumigad sin adbert in fili na briathra.

(a) See p. 78.

(b) See the note on this ¶, and below, p. 148.

107A. [At this point Min. interpolates a version of the passage, beginning Ceithre randa (below, ¶ 142). Its readings are there recorded. The passage is not found in R<sup>1</sup>.]

108. Srū <sup>1</sup>trā mae Esrū meie <sup>2</sup>Gāidil, is ē <sup>3</sup>tāisech do Gāidelalib luid a <sup>4</sup>Hēigipt eo ro <sup>5</sup>bāigead Foromn. Sechtmoga <sup>6</sup>ceitre cēt bliadan ò <sup>7</sup>dilind conaice sin.

Srū mae Esrū <sup>8</sup>trā meie Gāidel, <sup>9</sup>issē tōesech do <sup>10</sup>Gāedelaib luid a <sup>11</sup>Hēigipt ò ro <sup>12</sup>bāded <sup>13</sup>Foraind <sup>14</sup>conā sluag i m-Muir <sup>15</sup>Rūaid, <sup>16</sup>in degaid mae nIsrahel ||. Sechtmoga <sup>17</sup>secht cēt bliadain ò dilind <sup>17</sup>eo sin.

<sup>18</sup>Ceathracha <sup>19</sup>ceithre cet bliadan o n-amsir sin inār <sup>20</sup>bālid Forann <sup>21</sup>o thainic Sru mae Esru a Heigept cosand n-amsir tāneatar Meic Milidh in Erinn i. Eber <sup>22</sup>Eremon: dia n-ebart<sup>18</sup>

Cethracha <sup>23</sup>ceithri cēt . . .

109. Lucht ceitre long luid Srū a <sup>1</sup>Hēigipt, <sup>2</sup>ceitre <sup>3</sup>lānomna ficht, <sup>4</sup>trīar <sup>5</sup>amus gach lunga.<sup>3</sup> Srū <sup>6</sup>a mac <sup>7</sup>i. Eber <sup>8</sup>Seott, batar eat tōisich na loingsi <sup>9</sup>sin.

Lucht <sup>10</sup>cethri long luid Srū a <sup>11</sup>Hēigipt <sup>12</sup>ceithri lānamna ficht eacha <sup>13</sup>lunga, <sup>14</sup>triar <sup>15</sup>amus eacha <sup>16</sup>lunga.<sup>17</sup> Srū <sup>18</sup>a mac i. Eber <sup>19</sup>Scott, batar

108. <sup>1</sup>om. <sup>2</sup>Goidil <sup>3</sup>toisech: a full stop after Gaidelaib μR  
<sup>4</sup>Hegipt <sup>5</sup>bāded Forann <sup>6</sup>uui. <sup>7</sup>dilinn conici —————  
<sup>8</sup>om. <sup>9</sup>is e toissach <sup>10</sup>Gaedilib <sup>11</sup>Haeigift <sup>12</sup>baid  
<sup>13</sup>Foronn <sup>14</sup>om. conā sluag and m- <sup>15</sup>Romuir for Ruaid L <sup>16</sup>in  
eagaid mae nIssarthel <sup>17</sup>conuici <sup>18-19</sup>this passage and the appended  
verse in F only: marks of contraction and levitation in ceathracha touched  
up sec. man. <sup>20</sup>lenition-marks added to the d's sec. man.

108. Now Sru s. Esru s. Gaedel, he it is who was chieftain of the Gaedil who went from Egypt until (sic) Pharao was drowned. Four hundred and seventy years from the Flood till then.

Now Sru s. Esru s. Gaedel, he it is who was chieftain for the Gaedil who went out of Egypt after Pharao was drowned [with his host in the Red Sea in the wake of the sons of Israel]: Seven hundred and seventy years from the Flood till then.

Four hundred and forty years from that time in which Pharao was drowned, and after Sru s. Esru came out of Egypt, till the time when the sons of Mil came into Ireland, to wit Eber and Eremon: whereanent [one] said—

Poem no. XII.

109. Four ships' companies strong went Sru out of Egypt, with twenty-four wedded couples and three hirelings for every ship, Sru and his son

109. <sup>1</sup>Hegipt <sup>2</sup>amna <sup>3-3</sup>amas eacha lungai <sup>4</sup>om. <sup>7</sup> <sup>5</sup>om. i.  
<sup>6</sup>Scot <sup>7</sup>om. sin <sup>8-8</sup>búi Noenal ua Feiniusa i flaitius (a) <sup>9</sup>ins. <sup>7</sup>  
<sup>10</sup>om. <sup>11</sup>richtain na ————— <sup>12</sup>ceitri <sup>13</sup>Eghept (what looks like  
an aspiration-mark, now very faint, inserted before the E in a later bad  
hand) <sup>14</sup>i. for <sup>15</sup>ceitri F: triar L, erased and cethri substituted  
<sup>16</sup>lungi (bis) <sup>17-17</sup>dittographed and erased L <sup>18</sup>amas <sup>19-19</sup>Scot, ba

(a) *atbath* has evidently dropped out of the Min. tradition; μR has doctored the text, but μA has been imperfectly successful in doing so.

‡ Is ī sin aimsir <sup>8</sup>Noenail na (sic) Feniusa, flatha<sup>9</sup> na Scithia. || <sup>9</sup>Marb Srū <sup>10</sup>dana fōcētoir īar <sup>11</sup>riachtain Scithia.

iat tōesig na l-longse.<sup>19</sup>  
‡ Is <sup>20</sup>in tan sin atbath  
<sup>21</sup>Noenual mae Baath meic Noenual meic Foenusa Farsaid <sup>21</sup>i. flaith na <sup>22</sup>Scithia, <sup>23</sup>|| <sup>24</sup>marb Srū <sup>25</sup>dana <sup>26</sup>fōchētoir <sup>27</sup>iar rochtain na Scithia.

110. Gabais Ēber <sup>1</sup>Scott rīgi na Scithia ‡ <sup>2</sup>er ēcin || <sup>3</sup>os clainn <sup>4</sup>Noenuail, co torchair la <sup>5</sup>Noenius mae <sup>6</sup>Noenuail. Bāi cosnam etir Noenius <sup>7</sup>Boamain mae Ēbir <sup>8</sup>Seuitt. Gabais <sup>9</sup>Boamain rīgi co <sup>10</sup>torchair la <sup>11</sup>Noenius. Rogab <sup>12</sup>trā <sup>13</sup>Noenius <sup>14</sup>flaitheas, co torchair la <sup>15</sup>Hogomain mae Boamain an dīgail a athar. Rogab Ogamain rīgi conerbait. Gabais <sup>16</sup>Rephill mac Nemi rīgi co torchair la <sup>17</sup>Taitt <sup>18</sup>mace <sup>19</sup>Ogamain. Do rochair <sup>20</sup>Taitt īarom do <sup>21</sup>lāimh Refloir meic <sup>22</sup>Boī Rephill. <sup>23</sup>Boī cosnam

Gabais Ēber <sup>22</sup>Scott ‡ ar <sup>23</sup>ēcin || rīge na Scithia ōs chlaind Noenual,<sup>23</sup> <sup>24</sup>co torchair la Noemius mae Noenual.<sup>24</sup> <sup>25</sup>Bōi cosnam <sup>26</sup>etir <sup>27</sup>Noemius <sup>28</sup>Boamain mae Ēbir Seuitt. Gabais <sup>29</sup>Boamain <sup>29</sup>rīge <sup>30</sup>co torchair la Noenus. Gabais Noinus flaitus co torchair la Hogaman mae mBoman i ndigail a <sup>31</sup>athar. Gabais Ogamain rīgi<sup>30</sup> conerbait. Gabais <sup>32</sup>Rifill mac <sup>33</sup>Noemí rīge co torchair la <sup>34</sup>Taitt mac Ogamain. Do rochair <sup>35</sup>Taitt īarom do läim <sup>36</sup>Refloir meic Rifill. <sup>25</sup>Bōi cosnam <sup>37</sup>flathiusa <sup>38</sup>īarom

hiat taissig na loingsi sin <sup>20</sup>ann amsir <sup>21-21</sup>Nenuail uha (sic) (a) Feiniusa rogab Noennel mae Baait meic Nenuail meic Fenus (written Féu;) Farrsaid <sup>22</sup>Sgeithia <sup>23</sup>om. <sup>7</sup> <sup>24</sup>barb <sup>25</sup>dono <sup>26</sup>fochethoir L fo.c.oir F <sup>27</sup>ar tiachtain Scethia.

110. <sup>1</sup>Scot <sup>2</sup>ar eicin <sup>3</sup>Nenuail <sup>4</sup>Naeinius <sup>5</sup>Nenuail <sup>6</sup>ins. mae Nenuail <sup>7</sup>Boamain (bis) <sup>8</sup>Seuit <sup>9</sup>torchoir <sup>10</sup>Noinius <sup>11</sup>om. <sup>12</sup>Noinius <sup>13</sup>rīgi <sup>14</sup>Hogamain m. Boamain <sup>15</sup>Reffill (bis) <sup>16</sup>Taitt (bis) <sup>17</sup>mæc <sup>18</sup>om. μΑ (sic) <sup>19</sup>laim <sup>20</sup>bai <sup>21</sup>Aghnon m. Tait — <sup>22</sup>Scot <sup>23-23</sup>eigin rīgi na Sgeithia os claind Nenuail

Eber Scot, they were the chieftains of that expedition. [That was the time of Nenual grandson of Feinius, prince of Scythia.] Sru died immediately after reaching Scythia.

Eber Scot, they were the chieftains of the expedition. [It is then that Nenual s. Baath s. Nenual s. Feinius Farsaid, prince of Scythia, died: and] Sru also died immediately after reaching Scythia.

110. Eber Scot took [by force] the kingship of Scythia [by force] from the progeny of Nenual, till he fell at the hands of Noemius s. Nenual. There was a contention between Noemius and Boamain s. Eber Scot. Boamain took the kingship till he fell at the hands of Noemius. Noemius took the principedom till he fell at the hands of Ogamain s. Boamain in vengeance for his father. Ogamain took the kingship till he died. Refill s. Noemius took the kingship till he fell at the hands of Tat s. Ogamain. Thereafter Tat fell at the hands of Refloir s. Refill.

<sup>24-24</sup> om. <sup>25</sup>bi (bis) <sup>26</sup>itir (bis) <sup>27</sup>Noinus (written Noiu; hic et ubique, except Noenu; once) <sup>28</sup>Boaman (bis) <sup>29</sup>rīgi <sup>30-30</sup>om. L <sup>31</sup>athair <sup>32</sup>Reffill <sup>33</sup>Nemin rīgi <sup>34</sup>Tait m. Ogamain <sup>35</sup>Tait īarom <sup>36</sup>Refloir meic Refill <sup>37</sup>flathusa <sup>38</sup>om. īarom: O'Curry's transcript of L inserts here Rifill meic, but I cannot trace or find room for these

(a) The ms. has the appearance as though the scribe first wrote uia, and he or another afterwards changed the l to an h in ink of a slightly different colour. C

īarom etir Refloir mac <sup>26</sup>etir Refloir mac <sup>29</sup>Noemi  
Refill  $\tau$  Agnon mac Tait,  
eo torchair Refloir la  
<sup>21</sup>Hadnon mac Taitt.  
<sup>26</sup>etir Refloir mac <sup>29</sup>Noemi  
 $\tau$  <sup>40</sup>Agnon mac Taitt, co  
torchair Refloir <sup>41</sup>la  
Hagnon.<sup>41</sup>

**111.** Conid aire sin ro  
<sup>1</sup>hindarbtha sīl <sup>2</sup>nGāidil  
for muir, i. <sup>3</sup>Adnon  $\tau$   
<sup>4</sup>Lāmhfind a mac, combatar  
secht mbliadna for  
muir <sup>5</sup>timeall in domain  
<sup>6</sup>atūaidh. Is lia tuirim  $\tau$   
aisnēis in ro <sup>7</sup>chēsatar do  
ulce. ‡ Is aire tucadh  
<sup>8</sup>Lāmhfind fair, ar nī <sup>9</sup>mō  
badis soillsi <sup>10</sup>coinnle <sup>11</sup>indaat  
<sup>12</sup>a lāmha hieon imrum.  
|| Teora longa dōib,  $\tau$   
<sup>13</sup>cengul eturro [.] fri  
araile.<sup>13</sup> Trī <sup>14</sup>tōisig batar  
acco īar n-ēc Adhnoin<sup>14</sup>  
forsin <sup>15</sup>muineind mōr-  
mara Caisp i. <sup>16</sup>Lāmhfind  
 $\tau$  <sup>17</sup>Alldoit  $\tau$  Caicher drui.

<sup>18</sup>Conid aire sin ro  
innarbat<sup>18</sup> sīl <sup>19</sup>Gāedil for  
muir, i. <sup>20</sup>Agnomain  $\tau$   
Lāmfind a mac, eo mbatar  
secht mbliadna for muir  
<sup>21</sup>timechiull in domain  
<sup>22</sup>atūaid. Is lia <sup>23</sup>tuirim an  
ro <sup>24</sup>chēsatar d'ule. ‡ Is  
aire thucad Lāmfind for  
mac <sup>25</sup>Agnomain, ar nī ba  
mō soillsi chaindell andate<sup>26</sup>  
a lāma <sup>26</sup>ocond imram. ||  
Trī longa dīb,  $\tau$  cengal  
<sup>27</sup>eturru, na digsed cāch dib  
ōraile.<sup>27</sup> Trī <sup>28</sup>tōisig batar  
<sup>29</sup>accu īar n-ēc <sup>30</sup>Agnon  
<sup>31</sup>forsin muinciund mōr-  
mara Caisp i. <sup>34</sup>Lāmfind  $\tau$   
<sup>35</sup>Alldoit  $\tau$  <sup>36</sup>Caicher drui.

words in the original MS. They are not in F. <sup>20</sup>Noime <sup>40</sup>Ogaman  
m. Tait now lost from L: restored from O'Curry's transcript <sup>41-41</sup>om.  
**111.** <sup>1</sup>-ta  $\mu_A$ , innarbtha  $\mu_R$  <sup>2</sup>om. n- <sup>3</sup>Agnon <sup>4</sup>Lamfind  
<sup>5</sup>timchell an <sup>6</sup>atuaid <sup>7</sup>chesastar <sup>8</sup>Lamfinn <sup>9</sup>ba mor  
<sup>10</sup>written oīle  $\mu_A$ : cainle  $\mu_R$  <sup>11</sup>indat <sup>12</sup>a lama ocun <sup>13-15</sup>cach  
dib a cengal fri araile <sup>14-16</sup>toisich doib iar nēc Agnon <sup>18</sup>muineinn mōr-  
<sup>16</sup>Lamfinn <sup>17</sup>Elloit <sup>18-18</sup>con aire sin ro hindarbad <sup>19</sup>nGaedil  
<sup>20</sup>Agnon  $\tau$  Lamfind (the latter hic et semper) <sup>21</sup>timecell <sup>22</sup>atuaidh  
<sup>23</sup>turim: then follows si which has been erased and annsin do substituted  
<sup>24</sup>cesadar <sup>25-26</sup>nAgnoin ar na ba soillsi caennell anait <sup>28</sup>ocon n-  
<sup>27-27</sup>aturru na dechsad cach o cheili <sup>29</sup>taissaig <sup>30</sup>aca <sup>30</sup>Agnoin  
<sup>33</sup>isin muincid (sic) mara. The sin of forsin not traceable in L, restored

Thereafter there was a contention between Refloir s. Refill and Agnomain s. Tat, till Refloir fell at the hands of Agnomain s. Tat.

Thereafter there was a contention for the princedom between Refloir [grand]son of Noemius and Agnomain s. Tat, until Refloir fell at the hands of Agnomain.

**111.** For that reason was the seed of Gaedel driven forth upon the sea, to wit Agnomain and Lamfhind his son, so that they were seven years upon the sea, skirting the world on the north side. More than can be reckoned or related are the hardships which they suffered. [The reason why he was called Lamfhind was, because not greater used to be the radiance of a candle than his hands at the rowing.] They had three ships with a coupling between them <that they should not separate> from one another. They had three chieftains after the death of Agnomain on the surface of the great Caspian Sea, Lamfhind and Allot and Caicher the druid.

For that reason was the seed of Gaedel driven forth upon the sea, to wit Agnomain and Lamfhind his son, so that they were seven years on the sea, skirting the world on the north side. More than can be reckoned are the hardships which they suffered. [The reason why the name Lamfhind was given to the son of Agnomain was, because not greater was the radiance of candles than his hands, at the rowing.] They had three ships with a coupling between them, that none of them should move away from the rest. They had three chieftains after the death of Agnomain on the surface of the great Caspian Sea, Lamfind and Allot and Caicher the druid.

from O'Curry's transcript <sup>34</sup>The f in Lāmfind and similar names never dotted in F: -find  $\tau$  Alldoit . . . drui now lost from L, restored from O'Curry's transcript <sup>35</sup>Alloth <sup>36</sup>Caicer drai.

112. Is ē Caicher dorat dōib 'leges <sup>2</sup>for medradh na murdūchunn,<sup>2</sup> i. cēir do <sup>3</sup>leghadh na clūasaib. <sup>4</sup>Conus ruce in gōeth isin <sup>5</sup>ccian mōr, co ro <sup>6</sup>cēsaiset mōr <sup>7</sup>ngorta <sup>1</sup> n-ītadh; co torachtatar i <sup>8</sup>eind sechtmaine in rind mōr ūtā Slēib Riphí fotūaidh,<sup>8</sup> conid <sup>9</sup>isin rind sin fuaratar <sup>10</sup>topur co mblās fīna, co ro <sup>11</sup>loingsit ann, <sup>12</sup> batar trī <sup>13</sup>lāithe <sup>1</sup> teora haidehe ann i n-a codlad: <sup>14</sup>conerbairt Caicher friu: <sup>15</sup>Ēirgidh, nī <sup>16</sup>anfum de co <sup>17</sup>risem co Hērinn. Cia <sup>18</sup>airm atā Ériu? ar <sup>19</sup>Lāmfinn. <sup>20</sup>Is sia ūait indā in Seithiā, <sup>1</sup> nī <sup>21</sup>sinni fēin <sup>22</sup>rosfiecfā ar chenn, acht ār clann, hi eind trī cēt mbliadan.<sup>22</sup>

Is ē in <sup>23</sup>Cacher <sup>24</sup>drui <sup>25</sup>dorat <sup>26</sup>in leges dōib, <sup>27</sup>dia mboī in murdūchand oca medrad,<sup>27</sup> i. <sup>28</sup>bōi in cotlud oca forrach <sup>28</sup>frisin eeōl. Is ē <sup>29</sup>in <sup>30</sup>leges fuair Cacher dōib, i. cēir do legad na <sup>31</sup>clūasaib. Is ē Cacher <sup>32</sup>ro rāid friu, dia <sup>33</sup>rue in gāeth <sup>34</sup>mōr iat <sup>35</sup>issin n-ocean, <sup>36</sup>co ro chēsaiset mōr re gortai <sup>1</sup> re hittaid and: co torachtatar i cind<sup>38</sup> sechtmaine <sup>37</sup>in rind mōr atā a Slīab Rifi fo thūaid: <sup>38</sup>conid isin rind sin <sup>39</sup>fuaratar topor co mblās <sup>40</sup>fīna, co ro longset and, co mbatar trī laa <sup>1</sup> teora aideche<sup>40</sup> na <sup>41</sup>cotlud andsin. Conerbairt Cacher drui,<sup>41</sup> Ērgid, ar sē, <sup>42</sup>nī anfam <sup>43</sup>co r-risam Hērind. <sup>44</sup>Cia hairm atā <sup>45</sup>ind Hēriu? ar Lāmfind mae <sup>46</sup>Agnōin. Is <sup>47</sup>fate, ar <sup>48</sup>Cacher, andās in Seithiā, <sup>1</sup> nī sind fēin rie, ar Cacher,

112. <sup>1</sup> om. <sup>2-2</sup> ar medrad na murduchonn <sup>3</sup> legad ina <sup>4</sup> conarue in gaeth <sup>5</sup> ocean mōr siar <sup>6</sup> sed <sup>7</sup> ngortaid <sup>1</sup> itaid ann <sup>8-9</sup> eīnu tsechtmaine i rinn mōr otha Slīab Rife fotusaid <sup>10</sup> om. isin: rinn-sin <sup>11</sup> tobar <sup>11</sup> set <sup>12</sup> om. <sup>13</sup> la <sup>1</sup> iii. aideche <sup>14</sup> conerbairt <sup>15</sup> gid <sup>16</sup> anfam, the f yo μR <sup>17</sup> risam Erin <sup>18</sup> hairm ita lan Er, the la (on erroneous anticipation of Lamfind) partly erased <sup>19</sup> Laimfinn <sup>20</sup> isia and om. uait <sup>21</sup> sinne <sup>22-22</sup> rie acht ar clann hi eīnu .cc. bliadan <sup>23</sup> Caicer hic et semper <sup>24</sup> om. <sup>25</sup> dorind F: this word defaced in L by grease: O'Curry's transcript gives dorigni leges, but his i should be ī (= in) and the letter before it is certainly c. The preceding o is not quite so clear, but the letter can hardly be anything else: and the p before that, though faint, is beyond doubt. Dorigni is

112. It is Caicher who gave them a remedy against the melody of the Sirens, namely to melt wax in their ears. So the wind took them into the great Ocean, and they suffered much of hunger and thirst; till at the end of a week they reached the great promontory out northward from the Rhypaeon Mountain, and in that promontory they found a spring with the taste of wine, and they feasted there, and were asleep there three days and three nights. But Caicher said to them: Rise, we shall not rest therefrom till we reach Ireland. What place is 'Ireland'? said Lamfhind. It is further from thee than Scythia, and not we ourselves shall reach it, but our children, at the end of three hundred years.

It is Caicher the druid who gave the remedy to them, when the Siren was making melody to them: sleep was overcoming them at the music. This is the remedy which Caicher found for them, to melt wax in their ears. It is Caicher who spake to them, when the great wind drove them into the Ocean, so that they suffered much with hunger and thirst there: till at the end of a week they reached the great promontory which is northward from the Rhypaeon Mountain, and in that promontory they found a spring with the taste of wine, and they feasted there, and were three days and three nights asleep there. But Caicher the druid said: Rise, said he, we shall not rest until we reach Ireland. What place

however a preferable reading, and appears in <sup>1</sup>Q <sup>28</sup> om. in <sup>21-27</sup> diambai in murduchann aca mbregad <sup>28-28</sup> bi in collad ea forarrach <sup>29</sup> om. in <sup>30</sup> leig; <sup>31</sup> om. and yo L <sup>32</sup> adubairt <sup>33</sup> rosfue <sup>34</sup> om. mor iat <sup>35</sup> isin aecan <sup>36-36</sup> eor cessadar mor do gorta <sup>1</sup> ditaid and eo torchrat a cind <sup>37</sup> i rind moir o tsleib Rifi fo tuaid <sup>38</sup> conad <sup>39</sup> fuardar tobair <sup>40-40</sup> fina eor loingsid ann combadar tri la <sup>1</sup> tri haidehi (an accidental blot, not a lenition-mark, above and to the right of the d) <sup>41-41</sup> codlad annsin conerbait (sic) Caicer drai <sup>42</sup> ins. <sup>1</sup> <sup>43</sup> co raisim Er <sup>44</sup> Ca <sup>45</sup> om. ind: Er <sup>46</sup> Agnomaid <sup>47</sup> fata <sup>48-48</sup> Caicer drai inan Sgethiā <sup>1</sup> ni

acht ār cland riefat, i eind  
trī <sup>49</sup>chēt m bliadan ūndiu.<sup>48</sup>

**113.** Gabsat <sup>1</sup>'imorro is na Gaethlaigib <sup>2</sup>Medontaeda, <sup>3</sup>is <sup>4</sup>andsin rucad mae do <sup>5</sup>Lāmfind, .i. Ēber Glūnfind<sup>6</sup> † .i. <sup>7</sup>comarthai gela batar for a <sup>8</sup>glūnib ||. Is ē ba tōisech <sup>9</sup>dar ēis a athar. <sup>10</sup>Hua dōside Febri † Glass ||, hua dōside Nuadho.<sup>8</sup>

<sup>9</sup>His aire <sup>10</sup>dono ro <sup>11</sup>hindarbha Gāidil asin Seithia, i <sup>12</sup>cinaidh <sup>13</sup>marbtha Refloir meie <sup>14</sup>Rephill meic. <sup>15</sup>Noemi meie Noenuail meic Baith meie Ibaith meie <sup>16</sup>Foeniusa Farrsaid.

**114.** Brath mac <sup>1</sup>Deatha meic<sup>(a)</sup> Ercada meic Alldoit meic Nuadat meic <sup>2</sup>Noennail meic Febri Glaiss meic

<sup>17</sup>Gabsat īarsin <sup>18</sup>na Gaethlaige Meoteeda, <sup>19</sup>acus is <sup>20</sup>andsin rucad mae do Lāmind, .i. Ēber Glūnfind † <sup>21</sup>.i. <sup>22</sup>comartha gela <sup>23</sup>robatar for a <sup>24</sup>glūnib ||. Is <sup>25</sup>hē ba tōesech dar ēis <sup>26</sup>a athar. Ua <sup>26</sup>dōside, Febri † <sup>27</sup>Glūnfind ||, ua <sup>28</sup>dōside, <sup>28</sup>Nuado.

sin fen reichfis acht ar cland a cind tri. .e.e.e. bliadan oniu (bliadan sprs. sF) <sup>49</sup>chéid in O'Curry's transcript, wrongly.

**113.** <sup>1</sup>om. <sup>2</sup>Medote <sup>3</sup>is annsin <sup>4</sup>the ·sin sprs. ye μΑ <sup>4</sup>Laimfinn . . . Glunfinn <sup>5</sup>comarda <sup>6</sup>gluinib <sup>7</sup>tar <sup>8-9</sup>ua dosin Febria Glas ua do-saide Nuada <sup>9</sup>is <sup>10</sup>dana <sup>11</sup>innarbtha Goidil <sup>12</sup>cinaid

(a) Written με μΑ.

(b) This genealogy in a marginal column in L.

is that 'Ireland'? said Lamfhind s. Agnomain. Further than Seythia is it, said Caicher. It is not ourselves who shall reach it, but our children, at the end of three hundred years from today.

**113.** Then they settled in the Maeotic Marshes, and there a son was born to Lamfhind, Eber Glunfhind: [white marks which were on his knees]. It is he who was chieftain after his father. His grandson was Febri [Glas], his grandson was Febru [Glunfhind (*sic*)], his grandson was Nuadu.

Thereafter they settled in the Maeotic Marshes, and there a son was born to Lamfhind, Eber Glunfhind: [white marks which were on his knees]. He it is who was chieftain after his father. His grandson was Febru [Glas], his grandson was Nuadu.

This is why the Gaedil were driven forth from Seythia, for the crime of slaying Refloir s. Refill s. Noemius s. Nenuail s. Baath s. Ibath s. Foenius Farrsaid.

**114.** Brath s. Death s. Brath s. Death s. Ercha Ercha s. Allot s. Nuadu s. s. Allot s. Nuadu s. Nenuail Nenuail s. Febri Glas s. s. Febri Glas s. Agni Find Agni s. Eber Glunfhind s.

<sup>13</sup> om. <sup>14</sup>Refill <sup>15</sup>Noemil m. Nenuail <sup>16</sup>Fenusua — <sup>17</sup>gabsad <sup>18</sup>is na Gaethlaigib Meobaeda <sup>19</sup>om. <sup>20</sup>annsin <sup>21</sup>om. .i. <sup>22</sup>comartada <sup>23</sup>badar <sup>24</sup>gluinib L <sup>25-26</sup>e ba taissach deis <sup>26</sup>oori (*bis*) which might be either dosin or doside F. It is dope in L <sup>27</sup>sic L, Gl-F: it should be Glas <sup>28</sup>Nuada.

Agni meic Ēbir <sup>3</sup>Glūnfind  
<sup>4</sup>meic Lāimfind<sup>4</sup> meic  
<sup>5</sup>Agnoin meie Thaitt meic  
Ogomain<sup>5</sup> meic Beoamain  
meic Ēbir Scuit.

Occe <sup>7</sup>Uece da mac <sup>7</sup>Alldoit  
meic <sup>8</sup>Noenail meic Nemid  
meic <sup>7</sup>Alldoit meic <sup>9</sup>Ogomain  
meie Thotachta [meic] Theth-  
righ<sup>9</sup> meie Ēbir Duib meic  
<sup>7</sup>Alldoit meic Agnoin. Mantan  
mac Caichir meic <sup>10</sup>Ereadha  
meic <sup>11</sup>Coemhechta meie  
Soethachta<sup>11</sup> <sup>12</sup>meic Mantan<sup>12</sup>  
meic Caicher <sup>13</sup>drūad.

Is ē Brath mac <sup>14</sup>Deatha  
tānic assin nAlbain air-  
teraig<sup>14</sup>

do crīch Narboscorda, dar  
sruth nEoxanda, dar Slebi  
<sup>15</sup>Riphi, do na <sup>16</sup>Goethlaigi  
Meotachdai, eo Muir <sup>17</sup>Torren,  
dar eumgaib <sup>18</sup>fotaib Mara  
Torrian do <sup>19</sup>Eilispoint, dar in  
<sup>20</sup>n-ucht Maicidonda <sup>21</sup>don ucht  
<sup>22</sup>Pamphileeda, dar inis Tir do  
inis Crēit, do inis <sup>23</sup>Caissiop,  
dar inis <sup>24</sup>Cephail, do inis  
Crēit, do Murruse na Pelorda,  
do inis Sieil, dar <sup>25</sup>cenn Slēbe

Glais meic <sup>56</sup>Agni Find  
meic Ēbir <sup>57</sup>Glūnfind meic  
Lāmfind meic <sup>58</sup>Agnomain  
meic <sup>59</sup>Thaitt meic <sup>60</sup>Oga-  
main <sup>61</sup>meie Boomain meic  
Ēbir Scuitt meie Srū meic  
Esrū<sup>61</sup> meic <sup>62</sup>Gāidil <sup>63</sup>Glais  
meic Niūil meie Feiniusa  
Farsaig.<sup>63</sup>

Is <sup>64</sup>hē in Brath <sup>65</sup>tānic  
as na <sup>66</sup>Gaethlaigib

iar fut Mara Torrian do  
<sup>67</sup>Chrēit, <sup>7</sup>do <sup>68</sup>Shicil. Rōisit  
eo Hespāin īarsain.

Lamfhind s. Agnomain s. Lamfhind s. Agnomain s. Tat s. Ogamain s. Boamain s. Eber Scot s. Sru s. Esru s. Gaedel Glas s. Nel s. Feinius Farsaid :

Occe and Uece, two sons of  
Allot s. Nenual s. Nemed s.  
Allot s. Ogamain s. Toithecht  
[s.] Tetrech s. Eber Dub s.  
Allot s. Agnomain. Mantan s.  
Caicher s. Ercha s. Coemthecht  
s. Soethecht s. Mantan s.  
Caicher the druid.

This is that Brath s. it is that Brath who  
Death who came out of came out of the Marshes  
Eastern Albania

to the land of Narboscorda,<sup>(a)</sup> over the Euxine River,<sup>(b)</sup> across the Rhipean Mountain, to the Maeotic Marshes, to the Torrian Sea, by the long straits of the Torrian Sea to the Hellespont, by the Maeonian Gulf to the Pamphylian Gulf, by the island of Tyre to the island of Crete, to the island of Coreyra, by the island of Cephallenia, to the island of Crete, to the shore of the Pelorians, to the island

(a) On this name see the notes.

(b) The Bosporus.

Hetna, dar leth an Mara  
<sup>26</sup>Torren, do Sardain, do  
<sup>27</sup>Chorsie, do inis Sardi, darsin  
<sup>28</sup>Ler mBreda, do <sup>29</sup>muncieund  
<sup>30</sup>Gaidain, do innsib Sab, do  
<sup>31</sup>Cholomnaib Eroil i. Talpes  
<sup>32</sup>Habenna a n-anmann, don  
Gaeth <sup>33</sup>dianid ainm Coir, dond  
<sup>34</sup>Abhys <sup>35</sup>immeatraigh <sup>36</sup>nem-  
forenedhaigh, do <sup>37</sup>Espāin, do  
<sup>38</sup>fidhruimnih <sup>39</sup>Pyrinetaib.

<sup>40</sup>corgabsat <sup>37</sup>Espāin ar  
ēein :

<sup>41</sup>- fíchset ceithre catha cōicat  
<sup>42</sup>forro ò thús eo <sup>43</sup>deireadh :  
<sup>44</sup>eo ro cumtacht <sup>45</sup>eathraich  
<sup>46</sup>and la <sup>47</sup>Bregunn mac  
Bratha. Oeus <sup>48</sup>turgaib tor ann  
ar a hinehaib, conid <sup>49</sup>ass  
atchess Ēriu iarom, <sup>50</sup>hi fescor  
gaimhrigh.<sup>50</sup>

114. <sup>1</sup> Death m. Erchada m. Alloit <sup>2</sup>Nenuaill m. Eb. Glais <sup>3</sup>-finn  
<sup>4-4</sup> om. μΑ <sup>5-5</sup> Tait m. Tait (*sic*) m. Ogamain <sup>6</sup>Uicce <sup>7</sup>Alloit (*ter*)  
<sup>8</sup>thc e sprs. yc μΑ: Noinel μR <sup>9-9</sup>Ogamain m. Totachta Tetrig  
<sup>10</sup>Erchada <sup>11-11</sup>Coemtechta m. Soeta <sup>12-12</sup>om. μR <sup>13</sup>druadh and  
ins. m. Eber Seuit <sup>14-14</sup>Death tainie asin Albain airtheraig <sup>15</sup>Rife  
<sup>16</sup>Gaethlaigib Medotē <sup>17</sup>Toirr- <sup>18</sup>fota Mara Toirren <sup>19</sup>Elispoint  
<sup>20</sup>om. n. <sup>21</sup>donducht <sup>22</sup>-pileedai <sup>23</sup>Caisioib <sup>24</sup>Cepail  
<sup>25</sup>ceann Sleibe Ethna <sup>26</sup>Toirren <sup>27</sup>Coirc <sup>28</sup>Leribreda  
<sup>29</sup>-cind <sup>30</sup>-diani <sup>31</sup>col- <sup>32</sup>Abennai <sup>33</sup>a faint dot over the d μΑ:  
dianad μR <sup>34</sup>aihys <sup>35</sup>-chtraich <sup>36</sup>dot of lenition over g very  
faint μΑ-nedaigh <sup>37</sup>Hesp. (*bis*) <sup>38</sup>fiddruimnih <sup>39</sup>Pymetaib μΑ  
<sup>40</sup>congabsat <sup>41</sup>om. μR <sup>42</sup>ins. caechat (*a*) fiesed: forru tú <sup>43</sup>déad

of Sicily, across the top of Mount Etna, by the side of the Torrian Sea, to Sardinia, to Corsica, to the island of Sardis, over the Balearic Sea to the surface of the Strait of Gibraltar, to the Strong islands,<sup>(c)</sup> to the Columns of Hercules, (Calpe [and] Abyla are their names) to the swamp called Coir, to the outmost bottomless abyss [the Atlantic Ocean], to Spain, to the Pyrenean wood-ridges

till they took Spain by force. They took Spain by force.

And they fought fifty and four battles there first and last, and a city was built there by Bregon s. Brath. And he erected a tower there to protect it, and thence was Ireland seen thereafter, on a winter evening.

|                                     |  |   |                      |   |
|-------------------------------------|--|---|----------------------|---|
| both MSS.                           | <sup>44</sup> conrotacht                   | <sup>45</sup> eo traig μΑ                   | <sup>46</sup> ann    | <sup>47</sup> Bregainn m.                             |
| Bratha                              | <sup>48</sup> turealib                     | <sup>49</sup> ann atces                     | <sup>50-50</sup> om. | <sup>51</sup> Erchadha                                |
| <sup>52</sup> Alloit                | <sup>53</sup> Nuadhad                      | <sup>54</sup> Nenuail                       | <sup>55</sup> Febrig | <sup>56</sup> Agnoin Find                             |
| <sup>57</sup> Gluinfind             | <sup>58</sup> Agnamaid                     | <sup>59</sup> Tait                          | <sup>60</sup> Ogaman | <sup>61-61</sup> om. and ins.                         |
| sec. man. in upper marg. of column: | m. Beomain m. Ebir Seuit i. ( <i>sic</i> ) |   |                      |   |
| Sru m. Esru                         | <sup>62</sup> Gaedil                       | <sup>63-63</sup> om. and ins. o tait Gaedil | <sup>64</sup> o      |   |
| <sup>65</sup> ins. sin (b)          | <sup>66</sup> Gaethlaighibh ar fud         |   | <sup>67</sup> Credit | <sup>68-68</sup> Sicir 1 do                           |
|                                     |  |   |                      | riachtatar co Esbain iar sin: gabsad Esbain ar eicin. |

(a) Although .iiji. catha is written just before.

(b) Brath sin in F looks as though it had been inserted in a different ink (*prima manus*). There is no trace of an erasure.

(c) See the note on this paragraph.

115. Agnon <sup>1</sup>dana mac <sup>12</sup>Agnōn trā mac Taitt, is ē <sup>2</sup>Gäadel-tōisech tānie asin<sup>2</sup> Seithīa. <sup>3</sup>Dā mac leis, Lāmfind <sup>7</sup> Elldoit. Aen macec Lāmfind,<sup>3</sup> i. Eber <sup>4</sup>Glūnfind. Mac <sup>5</sup>dono ac<sup>5</sup> Elloit i. Eber Dub, hi comaimsir is na Gaethlaigib ro fucait. Dā <sup>6</sup>hua occē<sup>(a)</sup> <sup>7</sup>hi comflaitius i. <sup>8</sup>Toithecht mac Tetrig<sup>8</sup> meic Ébir Duib, <sup>7</sup> <sup>9</sup>Noenual mac <sup>10</sup>Febrigh meic Aigne<sup>10</sup> meic Ébir Glūnfind; <sup>7</sup> <sup>11</sup>Sohett mac Mantan meic Caicher.

<sup>26</sup>Ucea <sup>7</sup> Ocea, dā mae Aldoith <sup>27</sup>meic Noenil meie Nemid meie Alloid<sup>27</sup> meie <sup>28</sup>Ogamain meic Thoechta meie Teitrig meie Éber Duib meie Elloit.<sup>28</sup>

116. Lucht cetheora long trā tāncatar <sup>1</sup>Gāidil co <sup>2</sup>Hespāin. Ceithre <sup>3</sup>lān-omna <sup>4</sup>dēcc, <sup>7</sup> sē <sup>5</sup>hamais cen mnā <sup>6</sup>cecha lunga. <sup>7</sup>Brath, lucht lunga. Ucce <sup>7</sup> Occe, <sup>7</sup> Ucee, † dā mae Alloit ||,

Lucht <sup>20</sup>cethri long trā tāncatar Gāidil co <sup>21</sup>Hespāin. <sup>22</sup>Cethri lānamna dēc cech lunga,<sup>22</sup> <sup>7</sup> <sup>23</sup>secht namois cen mnaa.<sup>23</sup> <sup>24</sup>Brath, lucht lunga. Ucce <sup>7</sup> Occe,<sup>24</sup> lucht dā long : † dā brāthair

115. <sup>1</sup> om. <sup>2-3</sup> Goidel-toisech tainic assin <sup>3-3</sup> om. <sup>4</sup>-finn <sup>8-8</sup> dana ie <sup>6</sup>ua <sup>7</sup>i comflaith <sup>8-8</sup> Toitech m. Tethrig <sup>9</sup> Nenbual <sup>10-10</sup>brig m. Agni <sup>11</sup>Sohett m. Mantan <sup>12-13</sup> Agnoman . . . Tait, ise Gaedil-toissach tainic asin Scethia. Da mae leis i. Lamfind <sup>7</sup> Alloth <sup>12</sup>aen <sup>14</sup>om. i. (bis) <sup>15</sup>Glūnfind <sup>16</sup>ic Alloth F: O'Curry's transcript has don ic Elloth, which I cannot find in L <sup>17</sup>the b under-

115. As for Agnomain s. Tat he is the Gaidil-leader who came forth from Scythia. He had two sons, Lamfhind and Allot. One son had Lamfhind, Eber Glunfhind. Allot had a son, Eber Dub: at the same time as <the sojourn> in the Marshes was he born. They had two grandsons in joint rule, Toithecht s. Tetrech s. Eber Dub, and Nenual s. Fecri s. Agni s. Eber Glunfhind; there was also Soithecht s. Mantan s. Caicher.

As for Agnomain s. Tat, he is the leader of the Gaedil who came out of Scythia. He had two sons, Lamfhind and Allot. Lamfhind had one son, Eber Glunfhind. Allot had a son, Eber Dub, at the same time as <the sojourn in> the Marshes. They had two grandsons in joint rule, Toithecht s. Tetrech s. Eber Dub, and Nenual s. Fecri s. Agni s. Eber Glunfhind; there was also Soithecht s. Mantan s. Caicher.

Ucee and Ocee, two sons of Allot s. Nenual s. Nemed s. Allot s. Ogamain s. Toithecht s. Tetrech s. Eber Dub s. Allot.

116. Four ships' companies strong came the Gaedil to Spain: in every ship fourteen wedded couples and seven unwived hirelings. Brath, a ship's company. Ocee and Ucee,

Four ships' companies strong came the Gaedil to Spain: in every ship fourteen wedded couples and seven unwived hirelings. Brath, a ship's company. Ucee and Ocee,

dotted L <sup>18</sup> comaimsir <sup>19-19</sup> ua aeo i comlaitus i. Toitechta m. Teitrig <sup>20</sup>Nenual <sup>21</sup> Febrig <sup>22</sup> Aigne <sup>23</sup> Glūnfind <sup>24</sup> Sothechta <sup>25</sup> Caic- <sup>26-26</sup> om. <sup>27-27</sup> added sec. man. in marg. L <sup>28</sup> the m in Ogamain and the ec in Thoechta underdotted L [such underdotting, which has no obvious meaning, is a frequent feature of L].

(a) This form has probably arisen by confusion with the proper name Ocee.

lucht dā long. Mantan,  
lucht <sup>8</sup>lunge. Trī catha  
imorro ro brisetar: <sup>9</sup>cath  
for <sup>10</sup>Toseno, cath for  
<sup>11</sup>Bacra, cath for <sup>12</sup>Long-  
bardu. Co <sup>13</sup>tānic tāmh  
dōib, conapthatar<sup>13</sup> ceithre  
ar ficheit dīb <sup>14</sup>dē. <sup>15</sup>Nocho  
tērno as na dā luing acht  
dā <sup>16</sup>chōiefluir, <sup>17</sup>im ēn mac  
<sup>18</sup>nOicce <sup>19</sup>im ūn mac  
<sup>20</sup>nUcee.

<sup>25</sup>iat i. dā <sup>26</sup>mae <sup>27</sup>Elloid  
meic <sup>28</sup>Noema meic Nemid  
meic Alloit meic Ogamain.<sup>27</sup>  
|| Mantan<sup>26</sup> † <sup>29</sup>mac Cachir  
drūad meic Erchada  
meic Oitechta,<sup>29</sup> || lucht  
<sup>30</sup>lunga. <sup>31</sup>Trī catha  
imorro <sup>32</sup>ro brissiset iar  
ndul in Espāin,<sup>32</sup> i. cath for  
<sup>33</sup>Toseno, cath for Long-  
bardu, cath for <sup>34</sup>Barchu.  
Co <sup>35</sup>tānic tām <sup>36</sup>forru,  
conapdata<sup>36</sup> ceithre ar  
ficheit dīb, im <sup>37</sup>Occe <sup>1</sup> im  
Ucee. Noco tērna ass na  
dā luing acht dā cūiger,<sup>37</sup>  
im ēn mac <sup>38</sup>Occe <sup>1</sup> <sup>39</sup>Ūn  
mac <sup>38</sup>Ucee.

117. <sup>1</sup>Macc maith <sup>2</sup>hic <sup>8</sup>Bāi mac maith ic <sup>9</sup>Brath,  
<sup>3</sup>Brath, Breogond a ainm.<sup>3</sup> i. Breogan, candernad<sup>9</sup> <sup>10</sup>in  
Is <sup>1</sup>laiss ro cumdaigedh<sup>4</sup> Tōr <sup>11</sup> in <sup>12</sup>chathir .i.

116. <sup>1</sup>Goidil <sup>2</sup>Hespaine <sup>3</sup>-amn- <sup>4</sup>dée <sup>6</sup>amais <sup>6</sup>cech longa  
<sup>7-7</sup>Brat dana lucht a lunga <sup>8</sup>lunge <sup>9</sup>ins. i. <sup>10</sup>Toisenu  
<sup>11</sup>Bachra <sup>12</sup>Longbarda <sup>13-13</sup>tainic tam doib conaptatar <sup>14</sup>om.  
<sup>15</sup>nocha <sup>16</sup>coicer <sup>17</sup>um (bis) <sup>18</sup>nUcee <sup>19</sup>nUice -----  
<sup>20</sup>ceitri <sup>21</sup>Espain <sup>22-22</sup>om. F. O'Curry's transcript has ceitri,  
but the mark of lenition is there, though very faint <sup>23-28</sup>morfeisir  
amuz can a mna <sup>24-24</sup>Brat lucht luing Oco <sup>1</sup> Uea <sup>25</sup>iad  
<sup>26</sup>mac underdotted L (bis) <sup>27-27</sup>Alloith meic Nenuaill m. Nemid  
m. Alloit m. Ogaman m. Toitechta m. Teitrig m. Ebir Duib m. Alloit  
m. Oghaman <sup>28</sup>O'Curry and Faas. read this name Noenill:  
the ms. is not quite clear. The following name, Nemid, is torn from L

[the two sons of Allot], two ships' companies: [two brethren were they, the sons of Allot s. Nenual s. Nemed s. Allot s. Ogamain]. Mantan [s. Caicher the druid s. Ercha s. (Coemthecht<sup>(b)</sup>)] a ship's company. So they broke three battles after going into Spain: a battle against the Tuscans, a battle against the Langobardi, and a battle against the Barchu. But there came a plague upon them, and four and twenty of their number died thereof. Out of the two ships none escaped, save twice five men, including En s. Occe and Un s. Ucee.

But there came a plague upon them, and four and twenty of their number died, including Occe and Ucee. Out of the two ships none escaped, save twice five men, including En s. Occe and Un s. Ucee.

117. Brath had a good son, Breogan by name. By him was Braganza founded,

Brath had a good son named Breogan, by whom was built the Tower and

and here restored from O'Curry's transcript <sup>29-29</sup>om. F. The lenition-mark in Erchada is worn away, and omitted by O'Curry <sup>30</sup>luigi (sic)  
<sup>21</sup>ins. mae Caicir meic Erchada m. Caemthecht m. Mantan m. Caicir Drud fe[it prof]esim <sup>1</sup> (yc F sprs.) mae Ebir Echruaid m. Ogaman. (a) The letters in square brackets have been scraped away  
<sup>22-23</sup>do brisid iar nul an Esbain <sup>23</sup>might be Toisend L: Toisineha <sup>1</sup> cath for Long barda F <sup>24</sup>Bareu <sup>25</sup>tainic <sup>26-28</sup>fora conaptatar  
<sup>27-27</sup>Oici <sup>1</sup> Uici contra terno as na da luing acht da .u. (da .u. also in L)  
<sup>28</sup>Uici (bis) <sup>29</sup>ins. im.

(a) Written Ogaan.

(b) This is the right name: the ms. reading is incorrect.

Brigantia,  $\gamma$   $^5$ rogñith in  $^{13}$ Brigantia ainm na  $^{14}$ cath-Tor, $^5$  *ut supra diximus.* Unde Gilla  $'$ Coeman  $'$ cecin—  
imorro atches Hériu; fesur lāthi gemreta atoscondaire $^{15}$  Ith mae  $^{16}$ Bregoin,  $^{17}$ unde Gilla Coemain cecinit, $^{17}$

*Gāedel Glas ōtat Gāedil . . . .*

*Second Reduction.*

(V 2 β 6; E 2 α 9; P 2 β 30; D 3 δ 23.)

118. Ro  $'$ aitreb trā  $^2$ Nēl mac  $^3$ Foeniusa Farrsaid  $'$ thes in  $^5$ nĒigipt.

$^6$ Issē ferand rogab, ar  $^7$ imlib Mara  $^8$ Rūaidhi,  $\gamma$  im Capacirunt, $^{(a)}$   $\gamma$  bāi andsin  $^9$ eo rossēlasad Meic Israhel  $\delta$  Forand  $\gamma$   $\delta$   $^{10}$ slūagh Ēgipiti. Oeus is ed dolotar Meic  $^{11}$ Israel, for  $^{12}$ ind ēlod sain, cosin ferand a mbāi Nēl  $\gamma$  a mae i.  $^{13}$ Gāidel Glass. Ro gabsat trā Meic Israhel longport  $^{14}$ ie Capacirith, $^{(a)}$  for brū Mara  $^{15}$ Rūaidi. Is  $^{16}$ andsin do riacht Nēl mae Fēniusa da  $^{17}$ n-acallaim;  $\gamma$  is  $^{16}$ andsin dorala  $^{18}$ Arōn  $\pm$  brāthair Aprāim || do Nēl:  $\gamma$  ro  $^{19}$ indis Arōn dō scēla Mac nIsrahel,  $\gamma$  ferta  $\gamma$  mirbuile  $^{20}$ Maisi,  $\gamma$  amail tucait na dēcc  $^{21}$ plaga  $\pm$  foillsi  $^{22}$ fiadnuise || for lucht na  $^{23}$ Hēgipiti trē na ndāerad-som. Oeus do  $^{24}$ snāidmsid caradrad annsin,  $\gamma$  dober Nēl fin  $\gamma$  cruithnecht

117.  $^1$  Mac  $^2$ la  $^{2-3}$  Brath brath (b) Bregainn ainm  $^{4-4}$ leis ro cumdaiged  $^{5-5}$ úrogñith (*sic*) an tor  $^7$ Coemain and om. cecinit — — —  
 $^8$  bi  $^{9-9}$ Brat i. Brogan icanernnad  $^{10}$ om. in  $^{11}$ ins. mBrogain  
 $^{12}$  chathair  $^{13}$ Brigansia  $^{14}$ catrach  $^{15-15}$ tur Brogain inoro atches Er-, fesgor gemrid (*om. lathi*) ideonaire  $^{16}$ Brogaind  $^{17-17}$ amail ro chan G. Caemhain.

118.  $'$ aittreabh trath E aitrehb P aithreb D  $^2$ Nel ED  $^3$ Feniusa E Feniusa P  $^4$ tes an E theas P tes in D  $^5$ Eibipt (*no g sprs. to b*) E Eipipt P Egipt D  $^6$ ise P. From here to ¶ 126 (i), om. ED and substitute: conerbait  $\gamma$  co ro baided Forand Cingeris [Forainn Cineris D]

and the Tower made, *ut* the city — Braganza was *supra diximus.* Unde Gilla the city's name. From Breogon's Tower it was that Ireland was seen; an evening of a day of winter Ith s. Breogon saw it. Unde Gilla Coemain cecinit —

*Poem no. XIII.*

118. So Nel son of Feinius Farsaid dwelt southward in Egypt.

This is the estate which he received, upon the shores of the Red Sea, and around Phi-Hahiroth: and he was there till the Sons of Israel escaped from Pharao and from the host of Egypt. Now it fell out that the Sons of Israel, in that flight, came to the estate where Nel was, and his son, Gaedel Glas. The Sons of Israel took camp at Phi-Hahiroth, on the border of the Red Sea. Then Nel son of Feinius came to converse with them: and there Aaron [brother of Abraham (*sic*)] met Nel; and Aaron told him tidings of the Sons of Israel, and the marvels and miracles of Moses, and how the ten plagues—[a clearness of testimony!—were brought upon the people of Egypt by

i [im D] Muir Ruaidh. Do comhlaiset [cumlaic D] iarsin clanna Niuil  $\gamma$  Scota ingine Foraind [nn D] i. [ias. hi D] ceithri longaib  $\gamma$  ceithri [ceithri D, bis; an i, now very faint, sbs. the first time], etc.  $^7$ imlip P

$^8$ Ruaidh P  $^9$ coruselasit mic P  $^{10}$ sluag Egip, with t sprs. P

$^{11}$ Isral. V Isrl. P  $^{12}$ inn elohl sin gusan bferann i mbai P  $^{13}$ dh. P

$^{14}$ ig P  $^{15}$ Ruaidh P  $^{16}$ ann. P (bis)  $^{17}$ nagallam P  $^{18}$ Aaron P

$^{19}$ innis Arōn dō scēla P  $^{20}$ Maisi sprs. ye V: Maoissi P  $^{21}$ plagha P

$^{22}$ fiadnacha V fiadnusecha P  $^{23}$ Heigipiti tre na ndaorad-somh P  $^{24}$ sit P

(a) In VP this is written as though two words; Capa cirunt, Capa cirith.

(b) Dittography due to change of line; a meaningless flourish added in ms. to the top of the a.

do tūathaib Dē do lōn. Ocus dochuaidh Arōn īarsin co hairm a mbāi <sup>25</sup>Maisse, Ȳ ro <sup>26</sup>indis dō ind <sup>27</sup>fāilte fuair <sup>28</sup>ie Nēl, Ȳ in maith ro <sup>29</sup>gell re <sup>30</sup>Macaib Israhel. Ocus ba buidech <sup>25</sup>Maiissi do Nēl de sin.

**119.** 'Imtussa Niuil imorro,(a) issi ind <sup>2</sup>aidehe sin ro benastair <sup>3</sup>nathair neme <sup>4</sup>rissin mae mbie <sup>5</sup>rucad (b) do Niul, i. Gāideal Glas, Ȳ ro bo confocus bass dō. ¶ Co ropy uaithe fuair-sin ainmniudugh i. Gāidel Glass. || Ocus ruedad in mae ar amus Maiissi, Ȳ dogni Maiissi urnaichi ndicra fri Dia, Ȳ dorat in fleise n-urdaire frissin inud in ro ben in nathair fris, cor bo slan <sup>6</sup>in mae. Ocus ro ráid Maiissi īar sin: Cet lem-sa, ar se, do chet Dīa, na ro ireoitigi nathair dom mae so, na duine dia sil co brath; Ȳ na ro aitreba nathair tir bunaig a clainde. Ocus bed, ol sē, rīga Ȳ rūirigh, naim Ȳ fireón, do sil in meic so; Ȳ bidh an indsi tuaiscert in domain bias aitreab a chinigh. Conid edh sin fodera cen <sup>7</sup>nathraigh an Erinn, Ȳ cen ureoit do <sup>8</sup>denam do nathair fria duine do sil Gaidil Glais.

**120.** Is andsin ro ráidh Nēl: Doria Forann eucaind, ol se, Ȳ no dáerfa sinn, ar in failti doratsom daibsi, Ȳ i cinaidh cen bar nasstod. Tair-'siu lindi, ol Maiissi, con t'uilib muindterais isin sligid ambaireach, ocus madh ail duit, fogeba comroind forba issin tir ro tairngir Dia do Macaib Israhel. No mad ferr lat, doberam-ne liberna Foraind ar do commus, Ȳ eirgigh indtib for muir, Ȳ fuirgid co fesar cindass seerum-ne Ȳ Forand, Ȳ dēna do chomairle assa haithle.

**121.** Doeomlai in lín bāi is na longaib, Ȳ ro fuirig co féicedh gnímrada in lāi iar na māraech: i. dluigi Mara Rúaid in diaig in popul, Ȳ badug Foraind cona slūagaib inti i. sē fiehit mili coisighi Ȳ cōica mile mareach, is e lín luid i n-dail bāis, do muindtir Foraind, i Muir Rúaid.

<sup>25</sup> Maisi P (bis)  
<sup>26</sup> innis P  
<sup>27</sup> failti P  
<sup>28</sup> ag P  
<sup>29</sup> geall P  
<sup>30</sup> macuiph P.

**119.** <sup>1</sup>-thusa P    <sup>2</sup>aidhqi P    <sup>3</sup>an atair P    <sup>4</sup>risin P    <sup>5</sup>rug. P  
<sup>6</sup> in ye V (bis)    <sup>7</sup>dittography of a due to a change of line  
<sup>8</sup>written denom, the o changed to a.

reason of their enslavement. And they ratified a friendship there, and Nel gives wine and wheat to the peoples of God for provision. So Aaron went thereafter to the place where Moses was, and told him of the welcome which he had received at the hands of Nel, and the good which he promised to the Sons of Israel. Moses was grateful to Nel for that.

**119.** Now as for Nel, in that very night a serpent stung the little son that had been born to him, to wit Gaedel Glas, and death was near to him. [From that circumstance he received his name, Gaedel Glas.] And the lad was carried to Moses, and Moses made fervent prayer before God, and put the noble rod upon the place where the serpent had stung him, so that the lad was cured. And thereafter Moses said: I command, by the permission of God, that no serpent harm this lad, or any of his seed for ever; and that no serpent dwell in the homeland of his progeny. There shall be, he said, kings and lords, saints and righteous, of the seed of this lad; and in the northern island of the world shall be the dwelling of his race. This, then, is the reason why there are no serpents in Ireland, and why no serpent does harm to any of the seed of Gaedel Glas.

**120.** Then it is that Nel said: Pharaō shall come to us, said he, and shall enslave us, for the welcome that we have given you, and for the guilt of failing to hinder you. Come thou with us, said Moses, with all thy people, upon tomorrow's route, and if thou wilt, thou shalt receive an equal share of heritage in the land which God hath promised to the Sons of Israel. Or, if thou dost prefer, we shall put the pinnacles of Pharaō at thy disposal: embark ye therein upon the sea, and stand ye by, to know by what means we shall separate us from Pharaō, and thereafter do thy good pleasure.

**121.** The company that was in the ships set forth and they stood by to see the transactions of the following day: the division of the Red Sea in the wake of (sic) the people, and the drowning of Pharaō with his hosts therein—six score thousand footmen and fifty thousand horsemen, that is the tally which went to meet death, of the people of Pharaō, in the Red Sea.

**120.** <sup>1</sup> siu ye V.

(a) A sentence lost here from the R<sup>2</sup> text, but preserved in R<sup>1</sup>: see § 144.  
(b) Here P breaks off. Till § 126 V is our only authority.

122. Otehonaire imorro Nel Forand cona sluagaib do bädugh, ro an issind ferund cëtna, ar ni bai namun air and : 7 ro forbair a eland 7 a sil in nÉigipt iarsin, corsat milidh mör-chalma a eland. Marb Nel iarsin iar cein mair, isin nEigipt. Gabais Goedel Glass 7 a mathair in ferand, 7 ro genair mae do Gaidel iar sin, i. Esru mae Gaidil : 7 ro genair mae dö-saiden is tir eetna, i. Sru mae Esru meic Gaidil Glais.

123. Dala sluaigh Eipite imorro iarsin, gabais Forand Tuir in flathus tar eis Foraind Cingeris. Oeus ba Forand tuilled anma cech rígh rogab Eippt, otá Forand Cingeris eo Faró Neetenibus. Oeus ba heside † in cōicehd ri trichat no || in cōieed ri dée iar Forand Cingeris ro baidedh i Muir Ruaidh. Oeus ba ar eūis onóraigthe adbertha riú-son sin-sen.

124. Imtusa Foraind Tuir iarsin 7 sluaigh Eippti, ó ro batar eo tren, ro euimhnigset an anbfolaid mbunaid do clandaib Niúil 7 d'fine 'Gáidhil, i. a caratrad re macaib Israhel, 7 longa Foraind do breith do Niul leiss, in tan do eladar Meic Israhel. Ro moradh eocad 7 anbfolta for clandaib Niúil iarsin, co ro hindarbud a Hegipt iat.

125. Sru † 7 a mac, i. Eber Scot ||, iss iat ba taisieh do Gaidelaib ic an indarba. Sechtmoga 7 secht cét bliadan ó dilind conice sin: cethracha 7 ceithre cét bliadan on aimsir sin inar háidedh Forand 7 ó hanic Sru mae Esru a Hegipt cosin aimser i tancatar Meic Miled i Erenn. Dia nebrad,

*Cethracha 7 cethri cét . . .*

126. Doeomlaiset iarsain clanda Niu(i)l 7 Seota ingen Foraind i. i eetri longaib, 7

'ceitri lánamna "fichet in "ceeh luing, for Muir 'Rúaidh, do Inis "Deprofáne, "timchull "Sléibe Ríphi "atúaidh, co "rancatar Seithiā : "7 consnīsit im "flaithus Seithiā"<sup>10</sup>

124. 'Gáidhil *yc* V.

126. 'Here ED resume. .vii. (reinked as .viii.) V, ceitri ED 7 -it E

122. Now when Nel saw Pharao with his hosts drowned, he remained upon the same estate, for he had no fear there: and his progeny and seed increased in Egypt thereafter, so that his progeny were warriors of great valour. Thereafter Nel died, after a long space, in Egypt. Gaedel Glas and his mother took the estate. Thereafter a son was born to Gaedel, Esru s. Gaedel: and to him was a son born in the same land, Sru s. Esru s. Gaedel Glas.

123. But as for the host of Egypt thereafter, Pharao Tuir took the princedom after Pharao Cineris. Now "Pharao" was an additional name of every king who took Egypt, from Pharao Cineris to Pharao Nectanebus: and he was the [thirty-fifth—or] the fifteenth—king after Pharao Cineris who was drowned in the Red Sea. It was for the sake of honouring them that this (name) was bestowed upon them.

124. As for Pharao Tuir thereafter and the host of Egypt, when they attained strength, they called to mind their hereditary hostility against the progeny of Nel and the family of Gaedel: the friendship which these had shown to the Sons of Israel, and Nel's taking of the ships of Pharao with him, when the Sons of Israel escaped. War and hostilities were increased upon the progeny of Nel thereafter, till they were expelled from Egypt.

125. Sru [and his son Eber Scot], they were the chieftains for the Gaedil at the expulsion. Seven hundred and seventy years from the Flood till then: four hundred and forty years from that time when Pharao was drowned, and from when Sru son of Esru came out of Egypt, to the time when the Sons of Mil came into Ireland. Whereanent this was said—

*Poem no. XII.*

126. Thereafter the progeny of Nel, and Seota daughter of Pharao, collected in four ships,

with twenty-four wedded couples in each ship, upon the Red Sea, to Taprobane Island, around the Rhipean Mountain northward, till they reached Scythia: and

<sup>2</sup>gach E cach D

<sup>4</sup>Ruad D

<sup>5</sup>-faine E

<sup>6</sup>-ceall E -choll D

<sup>7</sup>Sleibi Ribhthi E

<sup>8</sup>atuaid D

<sup>9</sup>ranghadar E -gatar D

<sup>10-11</sup>om. in text and ins. in upper marg. E: consnid E -set D

<sup>11</sup>flaithius D

<sup>12</sup>clanda Niūil  $\tau$  <sup>13</sup>Noenuail, dā mac Feiniusa Farsaid,  
<sup>14</sup>ond aimsir sin eo haimsir <sup>15</sup>Refelair meie Nema  $\tau$  Miled  
meic <sup>16</sup>Bile, † .i. <sup>17</sup>Galum a ainm. <sup>(a)</sup>|| Mōr do <sup>18</sup>cathaib  
 $\tau$  do <sup>19</sup>chongalaib  $\tau$  do <sup>20</sup>choichib  $\tau$  do <sup>21</sup>singalaib ro  
<sup>22</sup>imirset <sup>23</sup>etoru frissin rē sin, <sup>24</sup>co ro gon Miled mae  
Bile Refelair mae Nema. Dā bliadain dēce ar <sup>25</sup>nōe  
<sup>26</sup>cētaib ro <sup>27</sup>būi in <sup>28</sup>cosnum sin.

127. <sup>1</sup>Doluid Miled for longais <sup>2</sup>iarsain: <sup>3</sup>ceithre  
<sup>4</sup>longa dōib,  $\tau$  cōic <sup>5</sup>lānumna dēc,  $\tau$  <sup>6</sup>amus, in <sup>7</sup>each iuing  
<sup>8</sup>dīb. Lotar <sup>9</sup>timchell na <sup>10</sup>Hassia <sup>11</sup>sairdless co <sup>12</sup>Hinis  
<sup>13</sup>Deprofāne. <sup>14</sup>Ansat trī <sup>15</sup>mīss intī. Trī <sup>15</sup>mīss <sup>16</sup>aile  
<sup>17</sup>dōib for muir, co <sup>18</sup>rāncatar <sup>19</sup>Eigipt, <sup>20</sup>hi eind ceitred  
bliadan cōicat ar trī cēt ar <sup>21</sup>mīle īar cēt-gabāil <sup>22</sup>Erēnn  
do Parthalōn sin. Hi <sup>23</sup>eind imorro ceithre bliadan dēce  
ar nōi cētaib īar <sup>24</sup>mbādudh <sup>25</sup>Foraind <sup>26</sup>i m-Muir <sup>27</sup>Rūaidh  
<sup>28</sup>rāncatar <sup>29</sup>Eigipt in tan sin.

128. <sup>1</sup>Forond Nechtenibus ba rī <sup>2</sup>ind Eigipt ind inbaid  
sin. <sup>3</sup>Hiss ē sin in <sup>4</sup>cōicē rī dēc ar fichtit <sup>5</sup>iarsin Forand  
ro <sup>6</sup>bāiged <sup>7</sup>i m-Muir Rūaidh:  $\tau$  <sup>8</sup>ba sī ind aimsir sin  
doluid Alaxandir Mōr mae Pilip isin <sup>9</sup>nAsia, co riacht  
<sup>10</sup>Eigipt,  $\tau$  dobreth <sup>11</sup>ind Eigipt dia rēir,  $\tau$  <sup>12</sup>ro dīchuir  
in Eigipt,  $\tau$  do chart a rīg Nectenipus a Hēighipt <sup>13</sup>ind

<sup>22</sup>clannda D <sup>13</sup>Neanbail E Noenbail D <sup>14</sup>on ED <sup>15</sup>Relair E  
<sup>16</sup>Bili E <sup>17</sup>Galam D <sup>18</sup>chathuib D <sup>19</sup>con- E -uib D <sup>20</sup>choctaib E  
<sup>21</sup>fingaib corrected to -gal- VE -uib D <sup>22</sup>-sed E -seit D <sup>23</sup>final n  
written in error and corrected to u V: etorra frisin ED <sup>24</sup>cor E  
<sup>25</sup>naj E noi D <sup>26</sup>ced- E <sup>27</sup>baoi E boi D <sup>28</sup>cosnam D.  
<sup>127.</sup> <sup>1</sup>-dh E <sup>2</sup>iarsin ED <sup>3</sup>.u.iii. written in V and corrected by  
dotting the minims of the u: ceitri E <sup>4</sup>longai doibh E <sup>5</sup>lainamhna  
<sup>6</sup>lanamna D <sup>7</sup>amhus E <sup>8</sup>gach E eech D  
<sup>9</sup>dibh ED <sup>10</sup>timeall E <sup>11</sup>Haisia E <sup>12</sup>sairrdes E sairdes D  
<sup>13</sup>Hiniss D <sup>14</sup>aine E <sup>15</sup>ansad E <sup>16</sup>mis ED (bis) <sup>17</sup>oile D  
<sup>18</sup>doibh E <sup>19</sup>rangadar E, rangatar D <sup>20</sup>Eighipt E Eigipt D  
<sup>21</sup>i cinn ceitri mbl. E <sup>22</sup>mhile īar geed ghab. E <sup>23</sup>Eir. do Partalon E

the progeny of Nel and of Nenual, the two sons of Feinius Farsaid, contended in the matter of the princedom of Scythia, from that time till the time of Refloir son of Noemius and of Mil son of Bile [whose name was Galam]. Many battles and conflicts and wars and kin-murders did they wage between them during that time, till Mil son of Bile inflicted a mortal wound upon Refloir son of Noemius. Nine hundred and twelve years did that contention last.

127. Thereafter Mil came into exile. They had four ships, with fifteen wedded couples, and a hireling, in every ship. They went south-east around Asia to Taprobane Island. They stayed three months therein. Three other months had they on the sea, till they reached Egypt: that was at the end of one thousand three hundred fifty and four years after the first Taking of Ireland by Partholon. They reached Egypt at the end of nine hundred and fourteen years after the drowning of Pharaor in the Red Sea.

128. Pharaor Nectanebus was king of Egypt at that time. He is the thirty-fifth king after the Pharaor who was drowned in the Red Sea. Now it was in that time that Alexander the Great, son of Philip, came into Asia and arrived in Egypt, and brought Egypt into obedience to himself, laid Egypt waste, and drove out her king

Herenn do Phartalon D <sup>22</sup>cinn im. ecitri E <sup>24</sup>mbad- E mbadhud D  
<sup>25</sup>Foraind ED <sup>26</sup>a E <sup>27</sup>Ruad E Ruad D <sup>28</sup>rangatar ED <sup>29</sup>Egypt D.  
<sup>128.</sup> <sup>1</sup>Forann Neictinibus E Forann Nechtinibus D <sup>2</sup>om. ind E: ind  
Eigipt D <sup>3</sup>his ED <sup>4</sup>coig- E <sup>5</sup>iarsind Foraind D <sup>6</sup>baided E  
baidhed D <sup>7</sup>i E <sup>8</sup>bai sin aimsir doluid Alsgandair E aimser and  
om. sin; Alaxandir D <sup>9</sup>Aisia E Aissia D (both om. n-) <sup>10</sup>The  
spelling of this word varies at random between Eigipt (the commonest  
form), Eighipt, and Egipt ED <sup>11</sup>an Eighipt E in Eigipt dia rer D  
<sup>12</sup>do diochair na Heigeptagda  $\tau$  do chard a righ Nechteinibus a Heigept E:  
 $\tau$  dicuir . . . arrig Nechteinibus a Hegipt D <sup>13</sup>in n-Eiteop E in

(a) Written, by a scribal freak AinM, E.

Eitheōip; ⁊ ro <sup>14</sup>chumtacht pŕimchathair laiss ind ēigipt, i. Alaxandria a hainm. <sup>15</sup>Anaiss trā Miled mac Bile <sup>16</sup>ocht mbliadna <sup>16</sup>in <sup>17</sup>Ēigipt, ⁊ ro <sup>18</sup>foglaindseat a <sup>19</sup>muinnter <sup>20</sup>pŕimdána <sup>21</sup>indti: i. <sup>22</sup>Sētga ⁊ <sup>23</sup>Sobairchi ⁊ <sup>24</sup>Suirge fri <sup>25</sup>sāirse, <sup>26</sup>Mantan ⁊ Caicher ⁊ Fulman fri <sup>27</sup>druidheacht. Batar <sup>28</sup>buadlaint ⁊ <sup>29</sup>batar <sup>30</sup>brethem-naigh in triar <sup>31</sup>aile, i. Goiscean ⁊ <sup>32</sup>Amargen ⁊ <sup>33</sup>Donn: batar <sup>34</sup>cathbūadhaig in triar <sup>35</sup>aile, i. Mīlid ⁊ <sup>36</sup>Oece ⁊ Ucce.

129. Ó ro airig Mīlidh fainne ⁊ <sup>1</sup>aimnerte do <sup>2</sup>thiach-tain <sup>3</sup>do <sup>4</sup>Forand, <sup>5</sup>celebrais dō: † ⁊ nī <sup>6</sup>hūamun <sup>7</sup>eitir, <sup>8</sup>acht ro <sup>9</sup>tairngirsid a <sup>10</sup>druīdhe rīgi ⁊ <sup>11</sup>ferand do gabāil <sup>12</sup>dō. || Dolnūid trā Mīled īarsin, † in <sup>13</sup>līn cētna, || ⁊ <sup>14</sup>Scota <sup>15</sup>ingen <sup>16</sup>Foraind Nechtenibus <sup>17</sup>laiss do <sup>18</sup>mnaī, comad aire <sup>19</sup>adbertha Scota <sup>20</sup>fria, ar ba Scot aimm a <sup>21</sup>fir, īar mbunadus <sup>22</sup>dana in <sup>23</sup>ceneōil dianid aimm Scuit; ⁊ <sup>24</sup>is īar <sup>25</sup>cenēl a fir <sup>26</sup>sloinnter <sup>27</sup>cech ben <sup>28</sup>is tīr sin.

130. Dolotar īarsin for Muir 'Rūaidh. <sup>2</sup>Rōisit co Hinis <sup>3</sup>Deprofāne, ⁊ <sup>4</sup>ansat <sup>5</sup>mīss innte. Ocus<sup>(a)</sup> lotar <sup>6</sup>timehell, sech India ⁊ <sup>7</sup>Aissia ⁊ <sup>8</sup>timehell na Seithīa <sup>9</sup>Clochaigi <sup>10</sup>ammuich, for in Muir <sup>11</sup>nIndeeda <sup>12</sup>fothūaidh, co <sup>13</sup>rāncatar ind <sup>14</sup>acian <sup>15</sup>tūaiscertach † for <sup>16</sup>in Muir Immechtrach ||, do <sup>17</sup>inbiur Mara Caisp. <sup>18</sup>Ocus gabsat tast trī nōmadha, for Muir Caisp, <sup>18</sup> fri dord na

Etheoibp D <sup>14</sup>cumdacht priomchathair lais an E, e. primchathair lais in Egupt (*the final t badly made, and improved sec. man.*) D <sup>15</sup>anais ED: .uii. D <sup>16</sup>an E <sup>17</sup>Egupt D <sup>18</sup>foghlaimsed E foglainnset D <sup>19</sup>muindter E <sup>20</sup>priomdana E <sup>21</sup>indi D <sup>22</sup>Sedga E Settga D <sup>23</sup>Sobairce E -chin D <sup>24</sup>Suirgi E <sup>25</sup>sairsi E saeiri D <sup>26</sup>Manntan E <sup>27</sup>draidecht E draidecht D <sup>28</sup>buadhainnd E -luind D <sup>29</sup>badar E <sup>30</sup>firbreathaig E firbrethaich D <sup>31</sup>naile E eli D: Goisgen E Goscen D <sup>32</sup>Aimhrgin E <sup>33</sup>Dond E <sup>34</sup>buasg- *changed to buad-* E: -duigh D <sup>35</sup>naile E <sup>36</sup>Oiccoe ⁊ Uga E Oicce ⁊ Uicee D.

129. <sup>1</sup>aimhnertmuire E <sup>2</sup>tichtain D <sup>3</sup>eo E go D <sup>4</sup>Forann E Foronn D <sup>5</sup>ceileabhras E -bras D: de sprs. sec. man. in very faint ink V <sup>6</sup>huaman D <sup>7</sup>itir E etir D <sup>8</sup>ED <sup>9</sup>tairrngirsad E -rset D <sup>10</sup>draithe righe E draoidhiu righe D <sup>11</sup>ann D <sup>12</sup>dho E <sup>13</sup>lion E

Nectanebus from Egypt into Ethiopia; and a capital city, called Alexandria, was founded by him in Egypt. Now Mil son of Bile tarried eight years in Egypt, and his people learned the principal arts there—Setga, Sobairee, and Suirge learned craftsmanship, Mantan, Caicher, and Fulman learned druidry. One remaining three, Goseen, Amorgen, and Donn were arbitrators and judges: the other three, Mil, Oece, and Uece, were battle-conquerors.

129. When Mil perceived that weakness and loss of strength had come upon Pharao, he took leave of him: [by no means from fear, but because his druids had promised to obtain kingship and territory for him.] So Mil came thereafter, [the same tally] and Scota daughter of Pharao Nechtenibus along with him as wife. For this reason was she called Scota, because her husband was called Scot, that is to say according to the origin of the race called “Scots”; and every woman in that country was surnamed according to her husband’s race.

130. Thereafter they came upon the Red Sea. They rowed to Taprobane Island, and tarried there a month. Then they went around, past India and Asia, and around Scythia Petraea outward, on the Indian Sea northward, till they reached the Northern Ocean [upon the Outer Sea], to the estuary of the Caspian Sea. They held their peace for three weeks, upon the Caspian Sea, by reason

<sup>14</sup>Scoto D <sup>15</sup>-ghiuin D <sup>16</sup>Forainn Nectinibus E, F. Nechtin (sic) D  
<sup>17</sup>lais ED <sup>18</sup>mnaī E mnoi D <sup>19</sup>at- D <sup>20</sup>frie D <sup>21</sup>fir E  
<sup>22</sup>dono D <sup>23</sup>ein- E chen- D <sup>24</sup>om. D <sup>25</sup>ein- E ceneol D  
<sup>26</sup>sloindter E sluinntir D <sup>27</sup>cach E <sup>28</sup>isin ED.

130. <sup>1</sup>Ruad D <sup>2</sup>roisid iar sin co E roiset go D <sup>3</sup>-faine E  
<sup>4</sup>-sad E <sup>5</sup>mis ED: inti D <sup>6</sup>timcheall see E <sup>7</sup>Aisia E Assia D  
<sup>8</sup>timceall E <sup>9</sup>-ge E -ghe D <sup>10</sup>amuigh E <sup>11</sup>-echida E, n-Inneeda D  
<sup>12</sup>-aid D <sup>13</sup>-gadar an E -gatar inn D <sup>14</sup>aigian E <sup>15</sup>tuas- D  
<sup>16</sup>an muir Imech. E <sup>17</sup>inbihir E <sup>18-19</sup>om. and ins. in lower marg.

(a) In the text of D written thus: *lot- timchell sechin dia ⁊ Assia*. The words are re-written with the correct spacing in marg. in a late and bad hand. In V a small o is inserted (*prima manu*) above and between the I, n, of *India*.

<sup>19</sup>murdūchand, eo <sup>20</sup>rustesairg Caicher <sup>21</sup>druī. <sup>22</sup>Issē  
<sup>23</sup>leigis fuair dōib, i. cēir do <sup>24</sup>legad na <sup>25</sup>elūassaib, <sup>26</sup>conna  
<sup>27</sup>elōistis in dord <sup>28</sup>sin. <sup>29</sup>Rāisit <sup>30</sup>īarsain † seōlad sē  
<sup>31</sup>samlāithi || forsin <sup>32</sup>ocean siar, eo <sup>33</sup>rāncatar <sup>34</sup>Muir  
Liuis, do <sup>35</sup>Chorōnis; 7 for <sup>36</sup>muineind Mara <sup>37</sup>Poinnt;  
<sup>38</sup>1 <sup>39</sup>rāisid sech <sup>40</sup>rind <sup>41</sup>Sleibe Riphī <sup>42</sup>atūaidh. Oeus is  
<sup>43</sup>andsain <sup>44</sup>asbert <sup>45</sup>Caicher friu, Inill <sup>46</sup>arō, ni <sup>47</sup>anfem  
de,<sup>(a)</sup> i. ni <sup>48</sup>fuil <sup>49</sup>fass <sup>50</sup>duind <sup>51</sup>co roisim in <sup>52</sup>indsi  
<sup>53</sup>n-ūassail, † i. <sup>54</sup>Hēreo. ||

131. Rāiset īarsin eo <sup>1</sup>cend <sup>2</sup>mbliadna forsin <sup>3</sup>n-ocean  
siar, eo rāncatar na <sup>4</sup>Gaethlaigi <sup>5</sup>Meotachta <sup>6</sup>atūaidh;  
sech Germain, a lām fri <sup>7</sup>Tracia, eo rāncatar Dacia.  
Oeus <sup>8</sup>ansat <sup>9</sup>mīss i nDacia <sup>10</sup>atūaidh; din muir <sup>11</sup>Egeta,  
sech Gothiam, forsin Muir <sup>12</sup>nElispoinntidhe, do inis  
<sup>13</sup>Tenedho for Muir <sup>14</sup>Toirrian siar, do <sup>15</sup>Crēid 7 do <sup>16</sup>Sieil  
- do <sup>17</sup>Belguint<sup>(b)</sup> 7 Breguint, do <sup>18</sup>Cholomnaib Hercail,  
don <sup>19</sup>muineind <sup>20</sup>Gatian, hissin nEspāin trē-villig.

132. <sup>1</sup>Ceithre cath <sup>2</sup>cōicat <sup>3(c)</sup> <sup>3</sup>ro rānsit <sup>4</sup>rempo for  
<sup>5</sup>Fresseno 7 for Longbardaib 7 <sup>6</sup>Bachraib, 7 <sup>7</sup>ro <sup>8</sup>gabsat  
Espāin ar <sup>9</sup>ēigin: 7 ro <sup>10</sup>eumtaiged <sup>11</sup>cathir and la  
<sup>12</sup>Breogund mac <sup>13</sup>Bratha, † i. <sup>14</sup>Brigancia aimn na  
cathrach, || 7 tor for a <sup>15</sup>inchreib. Oeus is òn <sup>16</sup>tur sin

(with Caibh) E; nomada, Chaisp D <sup>19</sup>morduchann E -chonn D <sup>20</sup>ros DE  
<sup>21</sup>draidh E <sup>22</sup>ise ED <sup>23</sup>leiges E leges D <sup>24</sup>legh- E <sup>25</sup>eluasaib E  
eluasuib D <sup>26</sup>cona ED <sup>27</sup>-dis E clos. D <sup>28</sup>om. ED <sup>29</sup>ed E -et D  
<sup>30</sup>iarsin ED <sup>31</sup>the ED <sup>32</sup>aic- E forsin nocian D <sup>33</sup>rāngadar  
(sic) E rangatar D <sup>34</sup>Muir (*dittographed*) Liphis E, Muir Libiss D  
<sup>35</sup>Coroin. E -niss D <sup>36</sup>cend E -ciunn D <sup>37</sup>Pointic E Point D  
<sup>38</sup>om. 7 E <sup>39</sup>ed E -et D <sup>40</sup>riann D <sup>41</sup>-bi ED: Ribti E <sup>42</sup>atūath D  
<sup>43</sup>andsin E annsin D: *written* audsin V <sup>44</sup>aspert D <sup>45</sup>Cacher E  
<sup>46</sup>ard D <sup>47</sup>ainfem ED <sup>48</sup>fil E fail D <sup>49</sup>fos D <sup>50</sup>duin ED  
<sup>51</sup>co roisimm E go roisem D <sup>52</sup>innse E <sup>53</sup>n-ūasail D <sup>54</sup>Ereo D.

131. <sup>1</sup>cenn D <sup>2</sup>om. m- ED <sup>3</sup>oiciān (om. n-) D <sup>4</sup>Gaeti- E -ge D  
<sup>5</sup>-eda E <sup>6</sup>atuaid ED <sup>7</sup>Tratia E <sup>8</sup>ansatt D <sup>9</sup>mis E mhiss D

of the crooning of the Sirens, until Caicher the druid delivered them. This is the remedy that he found for them, to melt wax in their ears, so that they should not hear that crooning. Thereafter they rowed, [a sailing of six summer days] upon the Western Ocean, till they reached the Libyan Sea and Cercina; and upon the surface of the Pontic Sea; and they rowed past the promontory of the Rhypaeon Mountain northward. There it is that Caicher said to them *Inill aro, ni anfem de*, which means, We have no rest till we reach the noble island, [*i.e.* Ireland].

131. Thereafter they rowed to the end of a year upon the Western Ocean till they reached the Maeotic Marshes in the north: past Germania, alongside Thracia, till they reached Dacia. They tarried a month in Dacia northward; from the Aegean Sea, past Gothia, upon the Hellespontine Sea, to the island of Tenedos upon the Torrian Sea westward, to Crete, to Sicily, to Belgia and Burgundia (?), to the Columns of Hercules, to the surface of (the Strait of) Gibraltar, in three-cornered Spain.

132. Fifty-four battles did they win before them against the Frisians, and the Langobardi, and the Barchu, and they took Spain by force: and a city was founded there by Breogan son of Brath, [named Braganza],

<sup>10</sup>-aid ED <sup>11</sup>Egreta E <sup>12</sup>nElispointide E nEilispointeide D <sup>13</sup>-edo ED

<sup>14</sup>Torren D <sup>15</sup>Creid E Chreid D: Creid re-inked to Creit V <sup>16</sup>Sicil D

<sup>17</sup>Bealguint 7 Bregaint E <sup>18</sup>Col- Erc- E <sup>19</sup>-chiond E -ciunn D

<sup>20</sup>Gadian E Gaddiain D isin n- Esbain E: hisin and om. n- D.

132. <sup>1</sup>Cetri E <sup>2</sup>-ed E -et RD <sup>3</sup>ro rainsit V ro raoinsed E

<sup>4</sup>-pa ED <sup>5</sup>Fresena E Freseno D <sup>6</sup>Bachruib D <sup>7</sup>do E <sup>8</sup>-ad D

<sup>9</sup>eicin E ecin R egin D <sup>10</sup>-daig- ER -tuig- D <sup>11</sup>caithir D: ann RD

<sup>12</sup>Bregon R Breguin D <sup>13</sup>mBratha R <sup>14</sup>-ndchia E -ntia RD

<sup>15</sup>h- ERD -uib D <sup>16</sup>tor ER

(a) In upper margin of V, much faded: Hi aill aro i. hi "inis" aill "usal" 7 aro "intrum"; i. ni anfam diar n-imram co roisem Erinn.

(b) In V the u of Belguint is closed at the top by a prolongation of the horizontal stroke of the g; it might be meant for c; and the i is expuncted.

(c) Here R begins.

<sup>17</sup>at'hess <sup>18</sup>Hēriu, hi <sup>19</sup>fescor <sup>20</sup>gaimridh. <sup>21</sup>Atasconnairee  
<sup>22</sup>Hith mae <sup>23</sup>Breguin.

133. 'Hitē amnsin imtechta <sup>2</sup>Gāidel ōu Seithīa eo  
<sup>3</sup>Hespāin, eonid dīa <sup>4</sup>n-imtechtaib sin asberar <sup>5</sup>andso  
sīss—

*Doluid Mīlid as in Scithīa . . .*

*Third Redaction.*

(β 35. 24: β<sup>1</sup> 35. 42: β<sup>2</sup> 12. 7: M 268 a 48: II 99 β 38:  
after ¶ 138 B 10 a 1.)

134. Baath<sup>1</sup> mae <sup>2</sup>Magoe meic <sup>3</sup>Iathfed, is <sup>4</sup>ñada  
<sup>5</sup>Gāeidil <sup>6</sup>fir <sup>7</sup>na Sceithīa. <sup>8</sup>Ocus ro bo <sup>8</sup>mac dō, <sup>9</sup>in tāisech  
<sup>10</sup>amra <sup>11</sup>oireagda <sup>12</sup>diar bo <sup>13</sup>ainm Feinius <sup>14</sup>Farrsaich.  
<sup>15</sup>Is esiden in darna tāiseach<sup>15</sup> <sup>16</sup>sechtmogat do chuaid do  
<sup>17</sup>dēnam in Tūl <sup>18</sup>Nemrūaid, dīa ro <sup>19</sup>scāltea na  
<sup>20</sup>bērlada.<sup>21</sup>

135. 'Tuirrhechta <sup>1</sup>imthechta <sup>2</sup>Tine <sup>3</sup>Gāeidil, ó <sup>4</sup>Magoe mae <sup>5</sup>Iathfēt,  
<sup>6</sup>ó Sru mae <sup>7</sup>Easrū: <sup>8</sup>amail ro <sup>9</sup>imthigsead a tir <sup>10</sup>Eigept, <sup>11</sup>Sceithīa, <sup>12</sup>  
<sup>13</sup>Easpāin, no <sup>14</sup>eo torachtadar <sup>15</sup>co <sup>16</sup>Hērind: a <sup>17</sup>catha imorro, <sup>18</sup>na  
<sup>19</sup>congal, isin <sup>20</sup>Sceithīa, <sup>21</sup>ingal <sup>22</sup>cloindi <sup>23</sup>Nenual <sup>24</sup>Niūil: <sup>25</sup>amail ro  
<sup>26</sup>scindsed <sup>27</sup>im <sup>28</sup>Flaithius na Sceithīa, <sup>29</sup>i. fri <sup>30</sup>rē dā bliadain <sup>31</sup>dēc <sup>32</sup>nōi  
cēt: <sup>33</sup>úair is ead sin ro bas isin <sup>34</sup>chocad mōr <sup>35</sup>sin. Is <sup>36</sup>hē seo <sup>37</sup>imorro  
<sup>38</sup>mīniugad <sup>39</sup>rēideadad <sup>40</sup>a <sup>41</sup>n-imthechta <sup>42</sup>ontā Thor <sup>43</sup>Nemrūad <sup>44</sup>ille.

<sup>27</sup> adches E atcessa R <sup>28</sup> Eire E Eriu R <sup>29</sup> bfesgar E fescor R fesgar D  
<sup>20</sup>-rid R <sup>21</sup> adusondaire E -ondaire E-con. D <sup>22</sup> Ith ER  
<sup>23</sup> Breogain E Bregoin R.

133. <sup>1</sup>Ite R Hithe D <sup>2</sup>Goidel D <sup>3</sup>Hesbain R <sup>4</sup>nimetailb  
sin E; om. sin R <sup>5</sup>andso sis E indso sis R insosiss D.

134. <sup>1</sup>ins. imorro H <sup>2</sup>Magoth β Magog β<sup>12</sup> <sup>3</sup>Iafeth me Nae H  
Iafeath β Iaphet β<sup>12</sup> <sup>4</sup>ud H uauth β uaidh β<sup>1</sup> uath β<sup>2</sup> <sup>5</sup>Gaedhil β  
Gaoihil β<sup>12</sup> <sup>6</sup>om. na β<sup>22</sup>: Scitia β<sup>2</sup> <sup>7</sup>om. <sup>8</sup>ro bo H β<sup>12</sup>  
<sup>8</sup>om. mac do and ins. i. β<sup>12</sup>: om. do β <sup>9</sup>an tāisech suprs. sec. man. H  
an taoiseach β i. in taoiseach β<sup>12</sup> (each β<sup>2</sup>) <sup>10</sup>amhra β amhradh β<sup>12</sup>  
<sup>11</sup>urrumunta H oireadhgha β oirega β<sup>12</sup> <sup>12</sup>dar bho β dar (dair β<sup>2</sup>)  
bhodh β<sup>12</sup> <sup>13</sup>ainim β<sup>2</sup> <sup>14</sup>Farrsaid H. Farrsaigh β Fairr. β<sup>12</sup>  
<sup>15-16</sup>is eisidein an darna H in ard-thoiseach β om. β<sup>12</sup> <sup>17</sup>.lx. β  
sechtmadh β<sup>12</sup> <sup>18</sup>denum an H dhenamh an β dhenamh β<sup>2</sup> <sup>19</sup>Neamh-  
ruaidh β Neamhruidh β<sup>2</sup> <sup>20</sup>scaoltedh β<sup>12</sup> <sup>21</sup>bearladha β berlaibh β<sup>12</sup>  
<sup>21</sup>ins. i. Neamhruidh mac Cuis mic Caim mie Noe (with slight  
differences of spelling) β<sup>12</sup>.

135. <sup>1</sup>tuirrhechta H tuirrheachta β tuirechtadh β<sup>12</sup> <sup>2</sup>agas imtheachta

with a tower to protect it. From that tower was Ireland seen on a winter's evening. 1th son of Breogan saw it.

133. Now those are the adventures of the Gaedil from Seythia to Spain: so that the following is said anent those their adventures,

*Poem no. XIV.*

134. Baath s. Magog s. Iafeth, of him are the Gaedil and the people of Seythia. Now he had a son, the noble eminent chieftain whose name was Feinius Farsaid. It is he who was one of the seventy-two chieftains who went for the building of Nemrod's Tower, whence the languages were dispersed.

135. The narratives and adventures of the kindred of Gaedel from Magog son of Iapheth and from Sru son of Eru: how they departed out of the land of Egypt, and Seythia, and Spain, till they reached Ireland: their battles moreover, and their conflicts, in Seythia, and the kin-murder of the progeny of Nenual and of Nel: how these broke out in the matter of the princedom of Seythia, for a space of nine hundred and twelve years: for that is the (length) which that great war had. Here now is an exposition and a systematizing of their journey, from the Tower of Nemrod onward.

β imthechtdadh β<sup>12</sup> <sup>3</sup>Tini H <sup>4</sup>Gaoihil β Gaoidhil β<sup>12</sup> <sup>5</sup>Magoth β  
Magog β<sup>12</sup> <sup>6</sup>Iaf. H. Iafeth β Iaphet β<sup>12</sup> <sup>7</sup>mic Nai mic Osru mic  
Easru β: om. β<sup>12</sup>: amhui β<sup>2</sup> <sup>8</sup>Esru alle H <sup>9</sup>imthigsead H  
imthighsead β imthighsead β<sup>12</sup> <sup>10</sup>Eigipt H β Eigipte β<sup>12</sup> <sup>11</sup>Sceithia  
H β Scitia β<sup>12</sup> <sup>12</sup>Espain H Easpaing β<sup>12</sup> <sup>13</sup>go β <sup>14</sup>om. eo H β<sup>12</sup>  
<sup>15</sup>Eirionn β Eirinn β<sup>2</sup> <sup>16</sup>chatha β geatha β<sup>12</sup> and om. imorro β<sup>12</sup>  
<sup>17</sup>om. a β <sup>18</sup>geongaladh β<sup>12</sup> <sup>19</sup>Scithia hic et semper β<sup>12</sup> <sup>20</sup> finghala  
β fioghail β<sup>12</sup> <sup>21</sup>chloinni H β chloinne β<sup>12</sup> <sup>22</sup>Neanuail H Nen Úaill  
(sic) β Neanuail β<sup>12</sup> <sup>23</sup>Nil β<sup>12</sup> <sup>24</sup>om. amail β<sup>12</sup> <sup>25</sup>rosniseadh β  
snised β<sup>1</sup> sinsed β<sup>2</sup> <sup>26</sup>um H β<sup>12</sup> <sup>27</sup>Flaithius H flaithios β  
Flaithes β<sup>12</sup> <sup>28</sup>1 M <sup>29</sup>rae da bhliadhui β<sup>2</sup> dha bhliaghain deg β  
<sup>29</sup>om. dec: following <sup>1</sup>.ix. e in rasura H deg β<sup>2</sup> <sup>30</sup>oir is edh sin rob  
asin cogadh moir β<sup>12</sup> <sup>32</sup>chogad H chogadh mhoir β cogadh mhoir β<sup>1</sup>  
<sup>33</sup>om. sin H β<sup>12</sup> <sup>34</sup>e H β <sup>35</sup>om. imorro β<sup>12</sup> <sup>36</sup>mineaghudh β  
<sup>37-38</sup>om. H <sup>39</sup>regheadhugh β, <sup>40</sup>reidhiughadh β<sup>12</sup> <sup>41</sup>-each. H: the last  
syllable -adh dittoed β animthechtdadh β<sup>12</sup> <sup>42</sup>otha H, 6 β<sup>12</sup>  
<sup>40</sup>Nemru- H Nemhruidh β Nemhrudh β<sup>12</sup> <sup>43</sup>alle H β aille β<sup>12</sup>.

M  $\beta^{012}$ 

136. <sup>1</sup>Fenius Farrsaig  
<sup>2</sup>imorro mae <sup>3</sup>Baaith meie  
<sup>4</sup>Magoie meic <sup>5</sup>Iathfēith meie  
<sup>6</sup>Nōi :

is(a) hē <sup>7</sup>imorro in <sup>8</sup>Feinius <sup>9</sup>Farrsaid sin in <sup>10</sup>seseid fear dēc <sup>11</sup>fa <sup>12</sup>sotheacoseu <sup>13</sup>bāi con Tur Nemruaid.<sup>14</sup>

Riphaith Scuit otaid <sup>15</sup>Scuit. Ocus isse Riphath Sot (*sic*) tueustair Scoitic ón Túr. Arob é an t-oichtmad prim-thaisech ra bai a cumdach an Tuir Nemruaid.

Failleacc <sup>16</sup>mac Ebir meie Saili meic Airifaxat meic Sheim meie Nae, † no Failleacc mae Ragúa meic Airifaxat ||, a quo India: ocus(b) Eber mac(c) Saili meic Airifaxat a quo na Hebraidi: ocus Grecus mae Goimeir meic Iafet meic Nae, a quo an Greg Secith-eagda: ocus Laidin mac Puin meic Eadailis i. Alainius mac Ibaith meic Magóe meic Iafet meic Nae a quo(d) Eadáil. Riphath Scot i. Feinius Farrsaid mac Baaith meic Magóe meic Iafeth meic Nae, a quo Scuit: ocus(e) Cai Cainbrethach mac Ebir meie Saili meic Airifaxat: ocus Gáedel mac Eitheoir meie Bai meie Tai meie Barachain meic Magóe meic Iafeth meic Nae: ocus Neamrúad mae Cuiss meic Caim meic Nae. Is amlaid tra bái Nemroth, i. coraid calma cumachtach, 1 fer diumsach doilg dur-craideach, 1 selcarí suaithníg so-anach an iathaib Aissia airtheraigi: coma focal slechta seinberla lá cách uili co coithead, Calmacht 1 sealgaireacht an fir sin in agaid an Chóimded. Is les in fer sin dono ra cumdaiged ar tus riam an Babiloin, ar lár Muigi Senair, 1 Sruth nEofrait trí na lár. Cur cumtaigid hí iartain la Nin mae Péil, an tan dogab rigi an domain 1 na nAssarda. Is inand doni Babilon 1 confucio, iar n-eidircert, 1 cumase, iarsani ra cumaisted 1 ra buaidred is an inad sin denta 1 inandus in n-áen-berla, comdar berlada ilarda exsumla o sin amach tria bithu.

Is follus de sin nach raiibi Feinius hi cumdach an Tuir, mar adberad na senchaidi, cen choimsinead comaimseraid. Is airi seo on, air issé Feinius Farrsaid an seisead fer deg bá so-thegüeu † 1 bá so-gradaigi || do síl Riphaith Scuit, tuc Seotic ón Tur.

H

Fenius Farrsaid, mac Baaith meic Magóe meic Iafeth meic Nae:

no Feinius Farrsaid mac Eogain meic Gluinfind meic Laimfhind meic Etheoir meic Tháe meic Baibl meic Seim meic Mair meic Aurtacht meic Abuith meic Ara meic Iara meic Shru meic Esru meic Baaith meic

136. Feinius Farrsaid moreover, s. Baath s. Magog s. Iafeth s. Noe:

Feinius Farrsaid s. Baath s. Magog s. Iafeth s. Noe:

that Feinius Farrsaid was one of the sixteen men best in learning who were at the Tower of Nemrod.

or Feinius Farsaid s. Eogan s. Glunfhind s. Lamfhind s. Etheor s. Thoe s. Bodb s. Sem s. Mar s. Airthacht s. Abhoth s. Ara s. Iarra s. Sru s. Esru s. Baath s. Rifaith Scot from whom are the Scots.

Now it is Rifaith Scot who brought the Scotic language from the Tower. For he was one of the eight chief leaders who were at the building of the Tower of Nemrod.

[These were] Faleg s. Eber s. Saile s. Arfaxad s. Sem s. Noe, [or Faleg s. Ragua s. Arfaxad], a quo India: and Eher s. Saile s. Arfaxad, a quo the Hebrews: and Grecus s. Gomer s. Iafeth s. Noe, a quo Seythian Greece: and Latinus s. Faunus s. Italas, that is Alainius, s. Ibaith s. Magog s. Iafeth s. Noe, a quo Italy. Riphath Scot, that is Feinius Farrsaid, s. Baath s. Magog s. Iafeth s. Noe, a quo the Scots: and Cai Cainbrethach s. Eber s. Saile s. Arfaxad: and Gaedel s. Etheoir s. Bai s. Tai s. Barachan s. Magog s. Iafeth s. Noe: and Nemrod s. Cus s. Ham s. Noe. Thus was Nemrod, a valorous powerful champion, a haughty oppressive hard-hearted man, a well-known hunter of high renown in the eastern lands of Asia: so that everyone had a proverb extracted from the Old Language, which was universally known—The valour and hunting-prowess of that man is against the Lord. By that man was Babylon founded at the very first, in the middle of the plain of Senar, with the river Euphrates flowing through its middle. It was afterwards fortified by Ninus son of Belus, when he took the kingship of the world and of the Assyrians. “Babylon” is the same as *confusio*, by interpretation, and “mixing”; for in that place were mixed and troubled the construction and identity of the single language, so that there were many and various languages from that onwards for ever.

From that it is clear that Feinius was not at the building of the Tower, as historians say who do not harmonize the synchronisms. But this is how it was, that it is Feinius Farsaid who was one of the sixteen men most learned [and of highest degree] of the seed of Riphath Scot, who brought the Scotic language from the Tower.

<sup>15</sup> sprs.: i. diuicio i. fogail iarsani ro fodlad in talam a mberlaib examala aimsir diarrobai ac on Tor Nemruad.

(a) Punctuated in M so as to begin a new paragraph at this word.

(b) 1 yc H.

(c) mac partly erased H.

(d) This word apparently in a different ink.

(e) 1 yc H.

<sup>1</sup> Feinnius  $\beta$  Feimios  $\beta^1$  Foinios Farsaig  $\beta^2$  Fairrsaigh  $\beta$  <sup>3</sup> om.  $\beta^{12}$   
<sup>2</sup> Baath  $\beta^3$  <sup>4</sup> Magoith  $\beta$  Magog  $\beta^{11}$  <sup>5</sup> Iafeth  $\beta$  Iapheth  $\beta^{12}$  (-et  $\beta^1$ )  
<sup>6</sup> Nai  $\beta$ : om. meic Noi  $\beta^{12}$  <sup>7</sup> om.  $\beta^{12}$  <sup>8</sup> Feineas  $\beta^{12}$  ins. -sa  $\beta^{12}$   
<sup>9</sup> om. Farrsaid sin  $\beta^{12}$  <sup>10</sup> seseimh  $\beta^{12}$  <sup>11</sup> neoch ba  $\beta$  noch ba  $\beta^{12}$   
<sup>12</sup> soitheethasca  $\beta$  soitheethasa  $\beta^{12}$  <sup>13-14</sup> om.  $\beta^{12}$  <sup>14</sup> Scuit sprs. c H

137. Dā mac 'badar <sup>2</sup>oc <sup>3</sup>Feinius, i. <sup>4</sup>Nemual <sup>5</sup>† no  
<sup>6</sup>Neanneal <sup>7</sup>in dala mac, <sup>8</sup>forfacaib <sup>9</sup>ēisidi <sup>10</sup>i  
<sup>11</sup>flaithius <sup>12</sup>na Scethia <sup>13</sup>dia ēsi <sup>14</sup>fēn <sup>15</sup>: <sup>16</sup>Nēl <sup>17</sup>in mac  
<sup>18</sup>aile <sup>19</sup>do Fhenius, <sup>20</sup>oe in Tur <sup>21</sup>rucad hē. Ocus <sup>22</sup>fa  
 sai-<sup>23</sup>side is na hilbērlaib.

M β<sup>012</sup>

<sup>22</sup>conad † ar a <sup>23</sup>chend sin  
 || <sup>24</sup>tāncus ō Forann <sup>25</sup>†  
 Fhostoiges || †' ō flaith  
 Eigept ||' do foglaim  
 na mbērlad ūad.<sup>24</sup>

H

Is ē a[n] Nēl sin mae  
 Fenusa *Farrsaid* asrubar-  
 tamar, ro forehongart Forand  
 Cingeris rí Eigipti ar imad a  
 lesa, ⁊ a elouis, ⁊ a foglama; ⁊  
 dobeir Forand ferand dō, ⁊ do  
 breth a ingen, i. Scota a hainm,  
 † Ocus adberaid araile comad  
 airi adbertha Scota fria,<sup>(a)</sup> ar  
 ba Scott ainnm a fir, ⁊ is<sup>(a)</sup>  
 Scuit ainnm na tuaithi dia raibi  
 an fer, *unde dicitur* Scotus ⁊  
 Scota †' iad a ndis ||'. Ceth-  
 racha bliadan o scailead <sup>26</sup>in  
 Tuir eo tanig Feinius *Farrsaid*  
 atuaid, asin Scethia, cona seoil,  
 do iaraid na mberla; ar do  
 runmenadar fosgebtas and.  
 ar bith is as ra sealit. Da  
 bliadain iar tiachtain do  
 Fheinius atuaid corice Nin †  
 mae Peil ||.

137. <sup>1</sup>bhadar β om. β<sup>12</sup> mhae β<sup>2</sup> ag H β<sup>01</sup> aig β<sup>2</sup> <sup>3</sup>Feinius β  
 Feines β<sup>12</sup> <sup>4</sup>Noinell β<sup>012</sup> <sup>5-6</sup>om. β<sup>012</sup> <sup>6</sup>Nenneal with a sbs. in  
 faint ink M: Naenel (the first e obscured by a blob of colour penetrating  
 through from the other side of the page) H <sup>7</sup>an dara mae H β om. β<sup>12</sup>  
<sup>8</sup>foracaib H ro fлагаibh β ro fagaith (f β) β<sup>12</sup> <sup>9</sup>sidhe β<sup>012</sup> <sup>10</sup>a H β<sup>012</sup>  
<sup>11</sup>flaithius H bhflaithius β bflaithes (bhf β) β<sup>12</sup> <sup>12</sup>om. na H <sup>13</sup>dia  
 eisi fein H dia eissi fein β dia eis β<sup>12</sup> <sup>14</sup>Nēl H Nēl β <sup>15</sup>an H β<sup>012</sup>  
<sup>16</sup>adi H oile β<sup>01</sup> eile β<sup>2</sup> <sup>17</sup>om. Fenius H β<sup>012</sup>: dō H β<sup>01</sup>, dhō β<sup>2</sup>  
<sup>18</sup>ocean H: ō cinter a bheith na ſaoi (ſaoith β<sup>2</sup>) is na hilbherlaibh (om.

137. Feinius had two sons, Nemual [or Neannel], one of the two, whom he left in the principedom of Scythia after him[self]: Nel, the other son [of Feinius], at the Tower was he born. Now he was a master in the multiplicity of languages.

So that [to summon him] one came from Pharaao [Fostoiges from the prince of Egypt], in order to learn the languages from him.

This is that Nel, son of Feinius Farsaid whom we have mentioned, whom Pharao Cineris king of Egypt invited for the greatness of his skill, his knowledge, and his learning: and Pharao granted him an estate, and his daughter, whose name was Scota was bestowed. [Some say that the reason why she was called Scota was, that Scot was her husband's name, and "Seots" the name of the people from whom he came; *unde dicitur* ['of the two'], Scotus, and Scota.] Forty years from the dispersal of the Tower till Feinius Farsaid came from the north, out of Scythia, with his school, to seek for the languages; for they thought they would find them there, inasmuch as it was thence they were dispersed. Two years after the coming of Feinius from the North until Ninus [son of Belus].

hil. β<sup>2</sup>) β<sup>12</sup> <sup>19</sup>rugad eisidi H <sup>20</sup>ba H <sup>21</sup>sein H <sup>22</sup>gonadh β<sup>2</sup>  
<sup>23</sup>chenn son β<sup>012</sup> <sup>24-24</sup>thangus o Forand o righflaith na Heigipte . . .  
 mbearla uaidh β do mhian riogh flaith (f β) na Heigipte na hilbherlaibh  
 d'foghlúim (-aim β) uaidh β<sup>12</sup> <sup>25</sup>om. β <sup>26</sup>in Tuir sprs. e H

(a) The f in *fria* and the i in *is ye* H.

<sup>27</sup>Tānic imorro Fēnius <sup>28</sup>isin nAisia dochum na Seeithā <sup>29</sup>doridisi, òir is <sup>30</sup>aisdi <sup>31</sup>doluid do dēnam <sup>32</sup>in Tuir <sup>33</sup>Nemrūaid || <sup>34</sup>(i. Neamrūad mae Cuis meic Caim meic Nāe) <sup>35</sup>conerbait <sup>36</sup>flaithis na Seeithā <sup>37</sup>i cind dā <sup>38</sup>fiehit bliadan <sup>39</sup>iar tiachtain dō òn Tur, || oeus dorad <sup>40</sup>tāsicheacht dia mae, <sup>41</sup>do Nenual.

138. <sup>1</sup>I cind dā fiehit bliadan <sup>2</sup>iar dēec trā <sup>3</sup>ar ndēnam in Tuir, ro <sup>4</sup>gob<sup>1</sup> <sup>5</sup>Nin mae <sup>6</sup>Pel rīgi <sup>7</sup>in <sup>8</sup>domain: <sup>9</sup>Uair nīr triall <sup>10</sup>neach <sup>11</sup>aili smachtugad na <sup>12</sup>tūath, na na <sup>13</sup>n-il-chenēl <sup>14</sup>da tabairt |<sup>(a)</sup> <sup>15</sup>fō <sup>16</sup>aen smacht, <sup>17</sup>i. fō chīs <sup>18</sup>fō <sup>19</sup>chānaigh, acht <sup>20</sup>éisium na <sup>21</sup>āenur. <sup>22</sup>Taisig imorro <sup>23</sup>badar and <sup>24</sup>roime, i. <sup>25</sup>in <sup>26</sup>fear <sup>27</sup>ba <sup>28</sup>hūaisle <sup>29</sup>ba mō rāth isin tūath, is ē <sup>30</sup>fa <sup>31</sup>cenn <sup>32</sup>comairle do <sup>33</sup>chāch; no choisgeadh gach <sup>34</sup>n-ēcōir <sup>35</sup>no gresadh <sup>36</sup>gach <sup>37</sup>eōir, <sup>38</sup>no triallagh indsaihí ceinēl; <sup>39</sup> i smachtugud ar <sup>40</sup>chenēlaib <sup>41</sup>ele.

139. Ceatra bliadna dég <sup>1</sup>tri fiehit <sup>2</sup>ocht eet o thús flaithusa Nín eo deired flaithinsa Tútaneis, ri an domain. Is ria lind-sidi ro tóglad Tráe din togail deidenaig. Secht mbliadna iarsan togail co tug Aenias mae Anicis Lauina ingen Laidin meie Puir: conad tri bliadna cethrachad ar nái cetaib o sailead an Tuir co tug Aenias ingen Laidin <sup>3</sup>Ladin doroine a cuir fris. Is follus assin conach cert-thiagait lucht ind Auraicepta comad hé Laidin an t-eochmad prim-thuisseach an Tuir <sup>4</sup>Nemruaid ||, <sup>5</sup> a fod anúass eturru.

<sup>27</sup>tanig H tainie β<sup>2</sup>: om. imorro H β<sup>12</sup>; Feines β<sup>2</sup> <sup>28</sup>assan β asan β<sup>12</sup>: nAisia docum H Aissia β Asia β<sup>12</sup> <sup>29</sup>dorighisi β -ghese β<sup>1</sup> dorighse òir is óir inntre doluidh β<sup>2</sup> <sup>30</sup>asti H β inntre β<sup>12</sup> <sup>31</sup>dochuaid H doluigh β <sup>32</sup>an H β<sup>2</sup> <sup>33-34</sup>om. H β<sup>12</sup> <sup>35</sup>conerbait <sup>36</sup>gonderbhait β <sup>37</sup>. The o in this word as written in H looks at first sight like a <sup>38</sup>a H β<sup>12</sup> <sup>39</sup>Tlaith H flaithios β Tlaithes β<sup>1</sup> bflaithes β<sup>2</sup>: om. na β<sup>12</sup> <sup>40</sup>ó chionn da fithehid bliadhui β<sup>2</sup> ins. iartain: a cind H <sup>41</sup>fithchiod bliaghain β <sup>42</sup>taisigecht H: taisiecht da mae i. do Neanuall β taoisecht da mhac Neanuall β<sup>12</sup> <sup>43</sup>ins. i. β: Neanual H.

138. <sup>1</sup>da bliadain lxx, o scáileadh ar tuir dogab H Ageionn dā <sup>2</sup>fiehit bliadhui <sup>3</sup>da deich tra iar ndenamh an Tuir roghabh β<sup>2</sup> <sup>4</sup>iar nd. an β<sup>12</sup> <sup>5</sup>ghabh β<sup>12</sup> <sup>6</sup>Nion β<sup>12</sup> <sup>7</sup>Peil H β<sup>12</sup> <sup>8</sup>an H β<sup>12</sup> <sup>9</sup>domuin H β domhuin β<sup>2</sup> <sup>10</sup>ar H oir β<sup>12</sup> <sup>11</sup>nech H <sup>12</sup>eile β<sup>12</sup>

But Feinius came again into [sic, read “out of”] Asia to Scythia, for thence he had come for the building of the Tower [of Nemrod; Nemrod s. Cus s. Ham s. Noe]. So that he died in the princedom of Scythia, at the end of forty years [after he had come from the Tower], and passed on the chieftainship to his son, Nenual.

138. Now at the end of two score and twelve years after the building of the Tower, Ninus son of Belus took the kingship of the world: for no other attempted to exercise authority over the peoples, or to bring the multitude of nations under one authority, that is under tax and tribute, but he alone. Aforetime there had been chieftains; he who was noblest and most in favour in the community, he it was who was chief counsellor for every man, who should avert all injustice and further all justice which should be attempted against a nation; and authority over other nations.<sup>(b)</sup>

139. Eight hundred three score and fourteen years from the beginning of the princedom of Ninus to the end of the princedom of Tautanes, King of the World. Toward his time Troy was captured for the last time. There were seven years after that capture till Aeneas son of Anchises took Lavinia daughter of Latinus son of Faunus: so that there are nine hundred forty and three years from the dispersal of the Tower till Aeneas took the daughter of Latinus, and Latinus made his treaties with him. It is clear therefrom, that the authors of the *Auraicept* do not reach a correct conclusion when they say that Latinus was one of the eight chief leaders of the Tower [of Nemrod], considering the length of time that passed down between them.

<sup>12</sup>tūath β<sup>12</sup> <sup>13</sup>neilecineil β<sup>2</sup> <sup>14</sup>do thabairt H <sup>15</sup>from this point text printed as in B: fa M fō H <sup>16</sup>oen M én H <sup>17</sup>M <sup>18</sup>chain MH <sup>19</sup>sesem M seism H <sup>20</sup>oenur M <sup>21</sup>taisicheacht M <sup>22</sup>ins. ro M <sup>23</sup>remi sin M <sup>24</sup>an H <sup>25</sup>fer MH <sup>26</sup>fa MH (*bis, second time* fā H) <sup>27</sup>fuaisliu M huaisle H <sup>28</sup>bá H <sup>29</sup>cend MH <sup>30</sup>-li MH <sup>31</sup>chach no (na H) chosnad each Mli <sup>32</sup>neogair (*the o expuncted*) B negoir M cōir H <sup>33</sup>om. <sup>34</sup>H <sup>35</sup>no greasad M na greised H <sup>36</sup>each MH <sup>37</sup>negóir H <sup>38-39</sup>ins. <sup>40</sup>ad init. B: do triall indsaigid cheneoil M, da triallad indsaigid lē chinealaib fén H <sup>41</sup>ceinelaib B chenelaib M cenelaib H <sup>42</sup>aile MH.

139. This ¶ in H only.

(a) Here B resumes.

(b) This passage, here corrupt, should be corrected as in R<sup>1</sup> ¶ 105.

140. <sup>1</sup>Imthusa <sup>2</sup>in mac <sup>3</sup>eile do <sup>4</sup>Feinius, i. Nēl<sup>5</sup> : do <sup>6</sup>aitreab <sup>7</sup>teas <sup>8</sup>in Egipt, <sup>9</sup>tug Seota ingen <sup>10</sup>Foraind <sup>11</sup>Cingeiris do mnaí. Oeus <sup>12</sup>is andsin<sup>12</sup> rugastair <sup>13</sup>Scota sin Gāedel Glas, ò <sup>14</sup>tāid <sup>15</sup>Gāedhil, do Nēl mac <sup>16</sup>Fheiniassa <sup>17</sup>Farrsaig. Conadh én Scota sin <sup>18</sup>adearar Senit re <sup>19</sup>Gāeidealibh † <sup>20</sup>Féine do ragha fria ó Feinius, <sup>21</sup>Gāedil <sup>22</sup>ò <sup>23</sup>Gāedhel Glas ||, <sup>24</sup>amail asbeart in t-cōlach<sup>24</sup>—

*Féine ó Fheinius asbertar . . . .*

141. No eomad Seota ainm na tuaithi as a taneadar chum in Tuir Nemruaid ille, ota in Sceithia Clochaig anair. Is he fath fa ndeachaid Fenius Farrsaig re filigecht, con torseach each n-oen da roibi do thaiseachaib aici, in tuath dia roibi, i. Scotizians do chunid a senchus a ndibad ac na farrsaigib Greeda. Corob do tagbail senchuis na Scot dia roibi dochuaid do foglaim na filigechta: conad de ainmnigthear Fenius Farsaid, i.e., “fis na n-arsanda aici” a Hebrew, <sup>7</sup>a Greg, <sup>7</sup>a Ladin, <sup>7</sup>is na huili berla oilchena; oir fas aiseom intib dogres.

### BM

142. Is 'e Gāedel do <sup>2</sup>chum in <sup>3</sup>Gāedelg as na <sup>4</sup>dā bērla <sup>5</sup>sechtmogat: <sup>6</sup>is iad so <sup>7</sup>a n-anmanda—

### H

Ar scailead do chách ón Tur, <sup>7</sup>ar na mesc-buaidred do Dia tre na n-aindligead, <sup>7</sup>ar scailead na mberlad sechnó[n] an domain, da an Fenius ag an Tor, <sup>7</sup>da aitreb and: <sup>7</sup>do fáid fer uad each aird don domun, do teglomad na mberlad dia tabairt eo haen inad. Oeus ar timsachad na seoill <sup>7</sup>ar teglomad na mberla, do teibustair Fenius Farsaid berla na nGaeidel as na dib berlaib

140. <sup>1</sup>Imthusa B imthussa H <sup>2</sup>an H <sup>3</sup>aile M aili H <sup>4</sup>Fheinius H Fenius M <sup>5</sup>ins. mac Feiniusa M <sup>6</sup>aitreb MH <sup>7</sup>om. M theass H <sup>8</sup>an MH: Egipt M <sup>9</sup>tuc M <sup>10</sup>Fhoruind H <sup>11</sup>om. MH <sup>12-13</sup>om. and ins. do M: rucustair M <sup>13</sup>ins. in M an H (bis): Gaeidel MH <sup>14</sup>tait M <sup>15</sup>Gaeidil MH <sup>16</sup>Feiniusa MH <sup>17</sup>aid, conad M

140. As for Nel, the other son of Feinius, he lived southward in Egypt, and took Seota daughter of Pharaon Cineris to wife: and there that Seota bore Gaedel Glas, from whom are the Gaedil, to Nel son of Feinius Farsaid. So from that Scota the Gaedil are called Scots, [and the name *Feni* is given to them from Feinius, and *Gaedil* from Gaidel Glas], as the learned said

### Poem no. X.

141. Or perhaps “Seota” is the name of the community from which they came over to the Tower of Nemrod, from Scythia Petraea, from the east. This is the reason why Feinius Farsaid acquired bardism, for that every one who was of the chieftains with him was distressed that the community of which they were, the Scotiziani—its history had gone to loss in the hands of the elders of the Greeks. So that it was to find the history of the Scots, from which he was sprung, that he came to learn bardism: and thence is he named Fenius Farsaid, i.e., “one who has knowledge of ancient things,” in Hebrew, in Greek, in Latin, and in all the languages in general; for he continually made progress in them.

142. It is Gaedel who formed the Gaedelic [language] out of the seventy-two languages. These are their names—

After the dispersal of everyone from the Tower, and after they were mixed and confused by God by reason of their lawlessness, and after the dispersal of the languages throughout the world, Fenius remained at the Tower, and he dwelt there: and he sent forth a man into every quarter of the world, to collect the languages and to bring them to one place. And after he

<sup>18</sup>ins. ingen Foraind Istokes M: adberar MH <sup>19</sup>Gaeidealib M  
Gaedealaib H <sup>20</sup>Fene MH: dorad riu MH: Fenius M <sup>21</sup>Gaeidil MH  
<sup>22</sup>ins. darad riu H <sup>23</sup>Gaeidel M Gaedel H <sup>24-24</sup>ut dicitur H.  
141. This ¶ in M only. <sup>1</sup>cach sprs. yc M.  
142. <sup>1</sup>he M <sup>2</sup>cum B <sup>3</sup>nGaeidil M <sup>4</sup>spr. sec. man. M  
<sup>5</sup>seachtmogad M <sup>6</sup>ins. <sup>7</sup>M <sup>7</sup>anmanda na mberla sin M <sup>8-8</sup>conad

sechtmogat, a cind dece  
m bliadan iar seailead an Tuir.  
Oeus dorad dia mac, do Niul,  
⁊ dorad Niul da mac, do Gaedel  
Glas ⁊ dá sil eo brath: ⁊ is  
uad ainmnigter. Ite annso na  
berlada —

Beithin, Seeithin, Seill, Seairthin, etc.

<sup>8</sup>Is dia chuimneagudh sin adubairt in fili na brīathra so,

*Bērla in domain, dēchaid lib . . .*

<sup>9</sup>Cetri randa <sup>10</sup>don <sup>11</sup>forsan <sup>12</sup>nGāedheilg acón lucht eólaíais, ⁊ ceitri hanmanda forraibh; <sup>13</sup>Seanchus Mör ⁊ Breatha <sup>14</sup>Neimidh, <sup>15</sup>Ái <sup>16</sup>Carmina <sup>17</sup>Ái <sup>18</sup>Canon <sup>19</sup>in <sup>20</sup>ceathramad. Oeus canóin ainm na <sup>21</sup>randa sin, ar mēd a fis ⁊ a <sup>22</sup>roscadh. Tri <sup>23</sup>cōicad <sup>24</sup>a ogum ⁊ na <sup>25</sup>rēimenna, i. <sup>26</sup>rēim <sup>27</sup>neana ⁊ na <sup>28</sup>aduili <sup>29</sup>feadha, ⁊ <sup>30</sup>inas dir <sup>31</sup>dōibh. <sup>32</sup>In dara rand dono, i. <sup>33</sup>Gramadach a hainm, ar <sup>34</sup>imad a <sup>35</sup>so-fis, <sup>36</sup>air is i is [s]tuir don labra cirt: na <sup>37</sup>feasa dono ⁊ na <sup>38</sup>foirfessa ⁊ na togla, ⁊ <sup>39</sup>in <sup>40</sup>trichad scéil, ⁊ <sup>41</sup>sesca fo-scéil ⁊ <sup>42</sup>as dir <sup>43</sup>dōibh <sup>44</sup>as indaib. <sup>45</sup>In treas <sup>46</sup>rand <sup>47</sup>Stair a <sup>48</sup>hainm-sidhe, <sup>49</sup>air is <sup>50</sup>indti <sup>51</sup>uaigtear scéla ⁊ <sup>52</sup>caingni. <sup>53</sup>Breatha Cai imorro cona <sup>54</sup>n-imtheagur <sup>55</sup>in <sup>56</sup>ceatramadh, <sup>57</sup>⁊ <sup>58</sup>Rímh a hainm, <sup>59</sup>amail asbert in fili

*Ceithri randa rāiter dē . . .*

do chuimneadug na n-anmand sin do chan in t-eolach in duan-sa, ⁊ is da reidiugud a n-airmi M: ⁊ is da rediugud sin ⁊ da cuimniugad adubrand andso H <sup>20</sup>ceithri MH <sup>21</sup>dono MH <sup>22</sup>-<sup>24</sup>acon (ag an H) lucht eolais forsin (-an H) nGaeidelg (nGaeid- H) seo rotheb Gaeidel (*om. these words* H) ⁊ ceithri (-tri H) hanmanda (-unda H) foraiib MH <sup>25</sup>Ghaedh-eilg B <sup>26</sup>seanchos M <sup>27</sup>Nemead M Nemid H <sup>28</sup>aei M <sup>29</sup>Cearmna M Chermna H <sup>30</sup>Aei M <sup>31</sup>Chana M Chana H: *a small dot over the C in B, hardly large enough for a lenition mark* <sup>32</sup>an H <sup>33</sup>ceathrumad M ceathramad H <sup>34</sup>renna and *om.* sin M <sup>35</sup>roscad MH <sup>36</sup>chaecad M <sup>37</sup>*om.* a M: ogam MH <sup>38</sup>remenda M reimenda H <sup>39</sup>rem M <sup>40</sup>nena MH <sup>41</sup>duile M <sup>42</sup>feada M feda H <sup>43</sup>anosdir B anussdir H <sup>44</sup>doib MH <sup>45</sup>in rann aile M an rand tanaisi H <sup>46</sup>-midach M -mutach (a) H <sup>47</sup>imud H <sup>48</sup>Fiss H <sup>49</sup>uair is i

had assembled the school and collected the languages, Feinius Farsaid cut the language of the Gaedil out of the seventy-two languages, at the end of ten years after the dispersal of the Tower. And he imparted it to his son Nel: and Nel imparted it to his son Gaedil Glas and to his seed for ever: and from him (Gaedel) is it named. These are the languages.

(See below, p. 150.)

To memorize those the poet said these words—

*Poem no. XI.*

Now the learned count four divisions in the Gaelic language, with four names: The Great Story, the Judgements of Nemed, The Science of Cermna, and The Science of Cano, the fourth. “Canons” is the name of that division, for the greatness of its knowledge and its precedents. Thrice fifty are its secret scripts and the courses, the course of *nín*, the leaves of a forest, and whatever is related to them. The second division, further, Grammar is its name, for the greatness of its excellent knowledge, for this it is which is the rudder for correct speech: the Sciences moreover, and the additional sciences, and the captures, and the thirty stories, and the sixty subordinate stories, and whatever is related to them, are therein. The third division, History is its name, for therein are spoken stories and matters of dispute. The Judgements of Cai, with which the fourth is included, Prosody is its name, as the poet says—

*Poem no. XV.*

is tur eolais in labartha cirt M: ar issi sdíuir colais an labartha H <sup>20</sup>fessa H <sup>21</sup>foireasa M foirfesa H <sup>22</sup>an H <sup>23</sup>trichaid MH <sup>24</sup>ins. in MH <sup>25</sup>ins. in M an H <sup>26</sup>doib MH <sup>27</sup>*om.* as indaib MH <sup>28</sup>in tres M isin tres H <sup>29</sup>rann M <sup>30</sup>imorro for ⁊ M <sup>31</sup>sdair MH <sup>32</sup>-side M -sidi H <sup>33</sup>uair M <sup>34</sup>inti MH <sup>35</sup>luaiter MH <sup>36</sup>coimgnida M coimgneda H <sup>37</sup>bretha M breath H <sup>38</sup>him- MH -theacur M himthegar H <sup>39</sup>an H <sup>40</sup>ceathrumad M ceathramad H <sup>41</sup>ins. rann M rand H <sup>42</sup>rim MH <sup>43</sup>amail asbert in fellsom is na rundaib-sea M ut dicitur H

(a) Might be *mutach*, but looks more like *mut-*. In this ms., owing to the way in which the letters are run together, a *t* is often partly covered by the following letter so as to be almost indistinguishable from *t*. There is no doubt of the *t* in the corresponding word in the accompanying verse 1; see poem XV, line 609.

## BM

<sup>40</sup>Ceitri hanmunda <sup>41</sup>dono for in  
<sup>42</sup>nGaeidhilg <sup>43</sup>fo <sup>44</sup>comhennus a  
randa, <sup>45</sup>no comad aimn cuma prim-  
bērla do na <sup>46</sup>tri bērladhaibh ||

## II

Ceitri randa don <sup>1</sup> ceitri hanmunda  
forsan nGaeidilg agan lucht eolais  
fo chommuimir <sup>2</sup>na rand do raid-  
simim (a) . . .

<sup>47</sup>i. Eabhr <sup>48</sup>Gréig <sup>49</sup>Laidean, <sup>50</sup>a hainm dileas o <sup>51</sup>Gaeidheal, i.e. <sup>52</sup>Gaeidh-  
ealg. <sup>53</sup>Tigeolath a hainm <sup>54</sup>Eabhr, Moloth a hainm Gréig. <sup>55</sup>Legholus  
a hainm <sup>56</sup>Laidne; <sup>57</sup>Tinoilteach a hainm la <sup>58</sup>Gaeidhel <sup>59</sup>rodostoba, amail  
asbert in file

*In bērla tebidi tric . . .*

Oeus ger <sup>60</sup>bod il na tengtha sin on Tur <sup>61</sup>Nemrūadh, ni <sup>62</sup>roibh acht <sup>63</sup>áen  
bērla <sup>64</sup>ag foghnum do chéach no cor <sup>65</sup>eumdaigheagh. Gortigearn aínm in  
bērla sin, <sup>66</sup>is <sup>67</sup>ris adearar in bērla <sup>68</sup>Ebraidhe <sup>69</sup>aniu, amail asbert,<sup>70</sup>

*Goirtigern aínm in bērla . . .*

<sup>40</sup> Variants from here onward from M, unless otherwise stated: ceithri  
<sup>41</sup>ita for sin <sup>42</sup>nGaeidilg <sup>43</sup>chommuimair <sup>44</sup>no sprs. sec. mean.  
<sup>45</sup>om. tri berladaib <sup>46</sup>i. Eabhr <sup>47</sup>Greig <sup>48</sup>Laitne <sup>49</sup>the n of na ye II  
<sup>50</sup>Gaeidel <sup>51</sup>Gaeidhel <sup>52</sup>Tiecoloth <sup>53</sup>Ebra <sup>54</sup>Legulus <sup>55</sup>Laitne

The following version of the foregoing paragraph is given in Min after § 107, as noted above. Variants from μR: the section is missing in μV.

Ceithri ranna dana <sup>1</sup>acon lucht eolais forsin <sup>2</sup>nGaeidilg-si ro <sup>3</sup>teib Gaidel,  
<sup>4</sup>ceithri <sup>5</sup>hanmanna foraib: <sup>6</sup>Seneus Mór <sup>7</sup>Bretha <sup>8</sup>Nemid, Ai <sup>9</sup>Chermna <sup>10</sup>  
Nachan in <sup>11</sup>cet rann, <sup>12</sup>Canóin <sup>13</sup>a hainm na rinde sin, ar imat a fis <sup>14</sup>a  
roscadh.<sup>15</sup> Tri <sup>16</sup>choocat ogam <sup>17</sup>na remenna <sup>18</sup>na <sup>19</sup>duile feda <sup>20</sup>anas dir  
doib. In rann <sup>21</sup>tanaste, <sup>22</sup>Gramatach a <sup>23</sup>hainm, ar imat a <sup>24</sup>so-fis, ar <sup>25</sup>as  
i as [s]tiuir colais<sup>26</sup> in labartha <sup>27</sup>ceirt. Na <sup>28</sup>hessa dana <sup>29</sup>na forfessa<sup>29</sup> <sup>30</sup>  
na togla, <sup>31</sup>in tricheat scel <sup>32</sup>in <sup>33</sup>sesca roger <sup>34</sup>anas dir<sup>22</sup> doib is i in <sup>35</sup>tress  
rann, <sup>36</sup>stair a <sup>37</sup>hainm: ar is <sup>38</sup>inti luaidter scela <sup>39</sup>coimgneda. Bretha  
<sup>40</sup>Cai imorro cona <sup>41</sup>n-imtecor in <sup>42</sup>eetramadh rand, <sup>43</sup>rim a hainm: *de  
quibus dicitur hoc carmen*

*Ceithri ranna ráiter dē . . .*

<sup>20</sup>Ceithri hanmanna dono for <sup>21</sup>in nGaidilg fo com-nuimir <sup>22</sup>a rainne, no

Moreover the Gaedelic language has  
four names [corresponding to its  
division; or that it should have a  
name, in the way that the three  
languages are called "chief lan-  
guage"]—

Men of learning consider that  
Gaedelic has four divisions and  
four names, being a like number  
with the divisions which we have  
enumerated . . .

to wit, Hebrew, Greek, and Latin, as well as its own name Gaedelic, from  
Gaedel. Tiecoloth is its Hebrew name, Moloth its Greek name, Legulus its  
Latin name; Tinoilteach was the name which Gaedel had for it, he who  
cut it out, as the poet said—

*Poem no. XVI.*

Now though many were those tongues from the Tower of Nemrod, there  
was not more than one language serving everyone until it was built.  
Gorthigern was the name of that language, and it is called the Hebrew  
language today, as one said—

*Poem no. XVII.*

|                           |                            |                                     |                         |                                     |
|---------------------------|----------------------------|-------------------------------------|-------------------------|-------------------------------------|
| <sup>20</sup> Tinoilteach | <sup>21</sup> Gaeidel      | <sup>22</sup> i. Gaeidhel rotathoba | <sup>23</sup> bottle    |                                     |
| <sup>24</sup> ad          | <sup>25</sup> roibi        | <sup>26</sup> oen                   | <sup>27</sup> ie fognum | <sup>28</sup> cumaiseed na berla i. |
| Goirthigern               | <sup>29</sup> fris adearar | <sup>30</sup> Ebraide               | <sup>31</sup> aniug     | <sup>32</sup> ins. in teolach.      |

(a) Here II breaks off.

comad aimn <sup>33</sup>each primberla dona <sup>34</sup>tri primberlaib i. Ebra <sup>35</sup>Greg <sup>36</sup>  
Laidin, <sup>37</sup>a hainm diles o Gaidil. <sup>38</sup>Tiecoloth aínm Ebra, Moloth <sup>39</sup>a  
hainm Greeda, <sup>40</sup>Legulus a hainm Laitin, <sup>41</sup>Tinoilteach a hainm la Gaidel  
<sup>42</sup>rodostoba: *de quibus hoc carmen*<sup>43</sup>

*In berla tebidi tric . . .*

|  |                              |  |                                |                       |                     |
|--|------------------------------|--|--------------------------------|-----------------------|---------------------|
| <sup>1</sup> ac lucht a heolusa                  | <sup>2</sup> nGoidilc-se     | <sup>3</sup> teip Gojil                            | <sup>4</sup> anmann            |                       |                     |
| <sup>5</sup> Senchus                             | <sup>6</sup> Nemed           | <sup>7</sup> Cermna                                | <sup>8</sup> nanane            | <sup>9</sup> cetrumad | <sup>10-19</sup> an |
| rann sin <sup>10</sup> a (ye sbs. R)             | aimn ar imat a fir (sic)     | <sup>11</sup> a roscad                             | <sup>12</sup> eoecait          |                       |                     |
| <sup>12</sup> ins. rein nena <sup>13</sup> duili | <sup>14</sup> inas           | <sup>15</sup> tanaisi                              | <sup>16</sup> aimn             | <sup>17</sup> sois    |                     |
| <sup>18-19</sup> is i sdiuir eolusa              | <sup>20</sup> cirt           | <sup>21</sup> fesa didiu <sup>22</sup> na foirbesa | <sup>23</sup> na tricha        |                       |                     |
| <sup>22-23</sup> xl. roger <sup>24</sup> inasdir | <sup>25</sup> tres           | <sup>26</sup> ainm                                 | <sup>27</sup> inte luaiter     | <sup>28</sup> Cae     |                     |
| <sup>27</sup> n-integar                          | <sup>28</sup> cethramad rann | <sup>29</sup> om. hoc carmen                       | <sup>30</sup> ceithire         |                       |                     |
| anmmann dana                                     | <sup>31</sup> an Goidile     | <sup>32</sup> arrainne                             | <sup>33</sup> cech             |                       |                     |
| <sup>34</sup> Grec                               | <sup>35</sup> Tiecolath      | <sup>36</sup> om. a and the prefixed h             | <sup>37</sup> Legulus a Laitin |                       |                     |
| <sup>38</sup> Tinoilteach a Gaidile              | <sup>39</sup> om. a hainm    | <sup>40</sup> rostoba                              | <sup>41</sup> ins. dicitur.    |                       |                     |

143. Ó <sup>1</sup>ro aitreibh trá <sup>2</sup>in Nél sain mae Feiniasa in Éigipt, is <sup>3</sup>é ferand roghab, ar <sup>4</sup>imlibh Mara Rúaid, <sup>5</sup>im <sup>6</sup>Capacirunt: <sup>7</sup> “báí annsin <sup>8</sup>no gor éodor Meie <sup>9</sup>Israhel ó <sup>10</sup>Fhoraind <sup>11</sup>ó <sup>12</sup>slúagh Éigiphte. Oeus is <sup>13</sup>ed dolodar Meic Israel <sup>14</sup>for a n-élog sin <sup>15</sup>eosim <sup>16</sup>terand a <sup>17</sup>mba Nél <sup>18</sup>a mac, i. <sup>19</sup>Gaedhel Glas. Ro <sup>20</sup>ghabhsat trá <sup>21</sup>Meie Israel <sup>22</sup>sosudh <sup>23</sup>|| <sup>24</sup>longphurt <sup>25</sup>a Capaciroth for brú Mara Rúaidh. Is andsin do ruacht chucu Nél <sup>26</sup>Féinasa da <sup>27</sup>n-agallaim, <sup>28</sup>‡ <sup>29</sup>da fíis eia <sup>30</sup>ann ||, <sup>31</sup>is andsin dorala <sup>32</sup>Aarón do <sup>33</sup>do <sup>34</sup>léathtaebh in <sup>35</sup>tslúagh ||, <sup>36</sup>ro indis <sup>37</sup>Arón scéla Mac <sup>38</sup>nIsrahel <sup>39</sup>dō, <sup>40</sup>i. fearta <sup>41</sup>mirbaileadh Maisé, <sup>42</sup>is amail <sup>43</sup>tugud na déce <sup>44</sup>plagha (fóillsi fiadhacha) for lucht na <sup>45</sup>Héighipti <sup>46</sup>trē na ndáeradh som. Oeus ro <sup>47</sup>snáidmsead comond <sup>48</sup>earadradh, <sup>49</sup>ro <sup>50</sup>fiarfaigh Nél <sup>51</sup>do Arón in robhadar biadha <sup>52</sup>na lóingtighe acoo. Oeus <sup>53</sup>ro rāidh fós <sup>54</sup>a <sup>55</sup>fuil do <sup>56</sup>chruthneacht <sup>57</sup>do maithius annso, ar sē, <sup>58</sup>doberar for bhar eumus uili sin. <sup>59</sup>‡ <sup>60</sup>Oeus tainig in adhaig dōibh fai sin ||, <sup>61</sup>‡ dochuaidh <sup>62</sup>docum a tighe fén: <sup>63</sup>‡ dochuaidh Arón isin <sup>64</sup>longphort, <sup>65</sup>gu hárím a mbi <sup>66</sup>Maisí, <sup>67</sup>ro indis do in <sup>68</sup>fáilte fuair <sup>69</sup>og Nél, <sup>70</sup>in maith ro <sup>71</sup>gheall re Macaib Israel. Ba <sup>72</sup>buidheach Maisí <sup>73</sup>‡ <sup>74</sup>Arón || do Nél mama scélaibh sin.

144. <sup>1</sup>Imtusa Niúil imorro, <sup>2</sup>ó rānig docum a muindteri, <sup>3</sup>do indis dōibh longphort do bheith ag Maeaibh Israel <sup>4</sup>a Capaciroth <sup>5</sup>ag Socath. <sup>6</sup>Ro indis scéla Maisí <sup>7</sup>Arón <sup>8</sup>gu léis <sup>9</sup>a fiadhnaissi in <sup>10</sup>tslóigh. <sup>11</sup>Isan aideche sin <sup>12</sup>dono, ro beanastair <sup>13</sup>nathair neimhneach nime <sup>14</sup>risin mac <sup>15</sup>míbeg ro bái ag <sup>16</sup>Niúil, i. Gaedhel <sup>17</sup>Glas, <sup>18</sup>ro bo <sup>19</sup>comfaghús bás do: corob úaithi fuair <sup>20</sup>sum in forthormach <sup>21</sup>anma sin. Oeus ro <sup>22</sup>rāig-sead a muindtear <sup>23</sup>fria Nél in mae sin do breith ar amus

143. <sup>1</sup>ra aitreibh thra <sup>2</sup>om. in and sain <sup>3</sup>he fearand roghab  
<sup>4</sup>imlib <sup>5</sup>Chapaciron <sup>6</sup>bui <sup>7</sup>co ro <sup>8</sup>Hisrahel hic et ubique  
<sup>9</sup>Fhorann <sup>10</sup>sluag Eigept <sup>11</sup>ead <sup>12</sup>forsan elod <sup>13</sup>coson B eus  
(sin sprs. sec. man.) M <sup>14</sup>ferand <sup>15</sup>mbai <sup>16</sup>Gaeidel hic et ubique  
<sup>17</sup>gobasad <sup>18</sup>mee <sup>19</sup>sosad <sup>20</sup>lonphurt B longport M <sup>21</sup>im Chapaciron  
<sup>22</sup>Feiniusa <sup>23</sup>the g dotted seo. man. <sup>24</sup>dia <sup>25</sup>ro bái and and om. <sup>26</sup>  
<sup>26</sup>Arón <sup>27</sup>leataib <sup>28</sup>tluaig <sup>29</sup>Arón <sup>30</sup>nIsrl. <sup>31</sup>om. do  
<sup>32</sup>‡ for i. <sup>33</sup>-leada Maisí meic Amra <sup>34</sup>tuead <sup>35</sup>plada foillseacha  
fiadhacha <sup>36</sup>Heigepti <sup>37</sup>ins. <sup>38</sup>snadmadar comand <sup>39</sup>-fáid  
<sup>40</sup>dé Arón irobadar <sup>41</sup>náid lointigi <sup>42</sup>-42 ro raid Nel fris <sup>43</sup>fuil ar se

143. Now when that Nel son of Feinius dwelt in Egypt, this is the estate which he received, upon the shores of the Red Sea, and around Phi-Hahiroth: and he was there till the Sons of Israel escaped from Pharaoh and from the host of Egypt. Now it fell out that the Sons of Israel, in that flight, came to the estate where Nel was, and his son, Gaedel Glas. The Sons of Israel [alighted and] took camp at Phi-Hahiroth, on the border of the Red Sea. Then Nel son of Feinius came to converse with them, [and to find out who was there]: and there Aaron met with him [aside from the host], and Aaron told him tidings of the Sons of Israel, to wit, the marvels and miracles of Moses, and how the ten plagues—a clearness of testimony—were brought upon the people of Egypt, by reason of their [the Israelites'] enslavement. And they ratified a treaty and friendship, and Nel asked Aaron if they had provision or food-stores. He said further, that what is here of wheat and of good things—said he—shall all be put at your disposal. [Thereat the night fell upon them], and *<Nel>* went to his own house; and Aaron went into the camp, to the place where Moses was, and told him the welcome which he had received at the hands of Nel, and the good which he promised to the Sons of Israel. Grateful were Moses [and Aaron] to Nel, at those tidings.

144. But as for Nel, when he came to his own folk, he told them how the Sons of Israel had a camp at Phi-Hahiroth and at Succoth. He related the tidings of Moses and Aaron in full before the company. Now in that night a venomous poisonous serpent stung the little son whom Nel had, Gaedel Glas, and death was near to him. From that he received the addition to his name. His people said to Nel that he should carry the lad to Moses. The lad was brought to Moses, and Nel came with

<sup>44</sup>maithes <sup>45</sup>do chruithnecht <sup>46</sup>do mil acaindi <sup>47</sup>Nel dochum a  
comus <sup>48</sup>ar bar mbreitheamus sin uili <sup>49</sup>-50 om. <sup>51</sup>thigi iarsin <sup>52</sup>longport <sup>53</sup>rabadar mc Hisrl. <sup>54</sup>Failli mor  
<sup>55</sup>oe <sup>56</sup>gell <sup>57</sup>deach Maisí.  
144. <sup>1</sup>dala <sup>2</sup>o rainic a mt. (om. docum) <sup>3</sup>ro <sup>4</sup>i <sup>5</sup>ac Socot  
<sup>6</sup>ins. <sup>7</sup>co <sup>8</sup>i fiadnaisi <sup>9</sup>tlóig moir sin <sup>10</sup>-11 is andsin  
<sup>12</sup>-13 in nathair nemneach nemi <sup>14</sup>mbe robui oe Niul i. Gaeidil  
<sup>15</sup>Niúil B <sup>16</sup>chomfocus <sup>17</sup>-seom <sup>18</sup>om. B <sup>19</sup>raidséad <sup>20</sup>re

<sup>19</sup>Maisi. Rugadh in mae sin eo Maisi, <sup>7</sup>doluid Nēl <sup>20</sup>leis. Oeus <sup>21</sup>rognī Maisi urnaighthi diehra <sup>22</sup>fri<sup>21</sup> Dīa, <sup>7</sup>dorad in <sup>23</sup>fleisg n-uirrdraie fris in inadh ar<sup>23</sup> bean in <sup>24</sup>nathair risin mae, eor bo slān in mae. Oeus ro rāidh<sup>25</sup>: Is <sup>26</sup>ecat liumsa <sup>7</sup>le Dīa <sup>27</sup>nar urehoidea nathair don mae so, na dho dhuine <sup>28</sup>dia sīl <sup>29</sup>gu brāth, <sup>7</sup><sup>30</sup>nar aitreaba nathair tria bithu <sup>31</sup>sīr a aitreibi bunaith a cloinde. Oeus <sup>32</sup>beidit, ol se, <sup>33</sup>rīgha <sup>7</sup><sup>34</sup>ruirigh, nāim <sup>7</sup>firēoin, do sīl<sup>(a)</sup> in meie <sup>35</sup>sin, oeus bid an <sup>36</sup>inis tūaiscertaigh in domain bias <sup>37</sup>a <sup>38</sup>aitreabh a chineadh.<sup>38</sup> Conadh eadh sin <sup>39</sup>fodera gen nathair an ērinn, <sup>7</sup>gan irehōid do dēnum<sup>39</sup> do <sup>40</sup>nathair <sup>41</sup>na dho pēist conneim<sup>41</sup> <sup>42</sup>fria duine <sup>43</sup>dho sīl Gāeidhil. <sup>44</sup>Oeus ro fagaibh sagbhāla don mae cona sīl, amail asbert in file,<sup>44</sup>

*Gāidhel Glas, fōghnaidh a rādh . . .*

145. Is andsin ro rāid Nēl: Doria Forann <sup>1</sup>eugaind, ol sē, <sup>7</sup>no dāerfa sind ar in failti <sup>2</sup>dorad-sum dībh-si,<sup>2</sup> <sup>7</sup>i einaidh <sup>3</sup>gan bhar fastogh. <sup>4</sup>Tarr linde sa sligdhe amārach,<sup>4</sup> ar Arōn, <sup>7</sup>an <sup>5</sup>againd dogrēs, madh āil <sup>6</sup>duit: fogeba comroind <sup>7</sup>forba <sup>7</sup>fearoind isin tir ro thairrngir Dīa <sup>8</sup>da Maēaib Israhel dia <sup>9</sup>fogbom fēin. No madh fearr leat, doberamni libearna Foraind, eo <sup>10</sup>mbead ar do cumas, <sup>7</sup><sup>11</sup>ēirig indteibh for muir, <sup>7</sup><sup>12</sup>fuiring-siu eo <sup>13</sup>feassar-sa cindass sgerom-ni <sup>7</sup> Forand: <sup>7</sup><sup>14</sup>dēna <sup>15</sup>do <sup>16</sup>chomairle as a <sup>17</sup>haile.

Is i <sup>18</sup>sin <sup>19</sup>comairle is <sup>20</sup>cōir and, ol Nēl.<sup>21</sup> <sup>22</sup>No <sup>23</sup>cuirid andsin trā tri <sup>24</sup>mīlī fear n-armach <sup>25</sup>n-incomloinn maille re Nēl <sup>26</sup>gu hairm a mbadar na longa, <sup>7</sup>do radadh do <sup>27</sup>Nīl, combadar ar a <sup>28</sup>comas. <sup>29</sup>  
< Cid > ar na <sup>29</sup>bertais Meic Israhel <sup>30</sup>fēin leo <sup>31</sup>cena na longa sin? ||  
‡ Ar dāigh <sup>32</sup>na fadbadh Forann <sup>33</sup>trealma na(b) ndiaidh. ||

<sup>19</sup>Moy(s)i <sup>7</sup>rucad <sup>20</sup>les <sup>21-22</sup>dogni Moy(s)i hirnaithi ndiehra re <sup>22</sup>fria ria Dia. *the second word expuncted* B <sup>23-25</sup>fleise n-uirrdrīe ris in inadh in ro <sup>26</sup>nathair <sup>27</sup>ins. iar sin <sup>28</sup>cet liumsa olchena <sup>7</sup>is cet le Dia <sup>29</sup>na ra airchoitigi in nathair <sup>28</sup>da sil B <sup>29</sup>eo brach <sup>30</sup>na ro aitreba <sup>31</sup>sīr a tir an aitreba bunad a [h ye M]loindi <sup>32</sup>beid <sup>33</sup>rigda <sup>34</sup>-ich <sup>7</sup> <sup>35</sup>ins. ol se *and om.* sin <sup>36</sup>indsí thuaiscert <sup>37</sup>om. a <sup>38-39</sup>aitreb a cloindi <sup>7</sup>a chinich eo brath <sup>39-40</sup>fodeara can nathraich do beith in Erinn <sup>7</sup>can irehōid do denam <sup>40</sup>nathraich <sup>41-42</sup>om. <sup>42</sup>do <sup>43</sup>do sīl Gaeidil Glais <sup>44-45</sup>om. *this sentence and appended poem.*

him. Moses made fervent prayer before God, and put the famous rod upon the place where the serpent stung the lad, so that he was cured. And he said: I command, and God commandeth, that no serpent harm this lad or any of his seed for ever: and that no serpent shall ever dwell in the homeland of his progeny. And, he said, there shall be kings and lords, saints and righteous, of the seed of that lad: and in a northern island of the world it is that the dwelling of his race shall be. This is the reason why there is no serpent in Ireland, and why no serpent or venomous reptile can do harm to any of the seed of Gaedel. And he left bequests to the lad and to his seed, as the poet said —

*Poem no. XVIII.*

145. Then it is that Nel said: Pharao shall come to us, said he, and shall enslave us, for the welcome that we have given you, and for the crime of failing to hinder you. Come with us en tomorrow's route, said Aaron, and stay with us continually, if so thou wilst: thou shalt obtain an equal share of heritage and of territory in the land which God hath promised to the Sons of Israel for their own service. Or if thou dost prefer, we shall put the pinnaces of Pharao at thy disposal: embark in them upon the sea, and stand by till thou knowest by what means we shall separate from Pharao: and thereafter do thy good pleasure.

That is the advice which is right, said Nel. Then they sent with Nel three thousand men armed and fit for combat, to the place where the ships were, and they were given to Nel, so that they were at his disposal. [(Why) did not the Sons of Israel themselves take the ships? in order that Pharao should not find means of pursuing them].

145. <sup>1</sup>chueaind <sup>2-3</sup>som daibsi, a maceu Hisrl. <sup>4</sup>can for busdo  
<sup>4-5</sup>tairr lindi con tuilib muinteri(c) isin sligig imbaireach <sup>6</sup>acaind  
<sup>6</sup>duid <sup>7</sup>fogeba <sup>7</sup>forba <sup>7</sup>fearaind <sup>8</sup>do <sup>9</sup>fadbam fein <sup>10</sup>mhed  
<sup>11</sup>do erich inti for muir <sup>12</sup>fuig-siu B <sup>13</sup>feasar-sa cindus sceram-ni  
<sup>14</sup>denaid <sup>15</sup>om. do <sup>16</sup>comairli <sup>17</sup>haithli sin <sup>18</sup>om. sin  
<sup>19</sup>comairli <sup>20</sup>a very small dot over the e, of no importance B <sup>21</sup>ins.  
dul ar cend long Foraind <sup>22</sup>ro euiread tra andsin <sup>23</sup>apparently  
cuiridh B <sup>24</sup>mile fer <sup>25</sup>om. <sup>26</sup>eo <sup>27</sup>Nel <sup>28</sup>chomus  
<sup>29</sup>berdais B <sup>30</sup>fen <sup>31</sup>om. cena <sup>32</sup>nar fagbad <sup>33</sup>trelma.

(a) The words *sīl in meic* clumsy re-inked M.

(b) Written *ndiaidh* B, and a stroke (= n) yc B over adh.

(c) Written <sup>T</sup><sub>m</sub> 1

146. Dochomlai † Nél || in lín bái indtibh sin, ⁊ ro 'fuirich co ²fēiccadh gnímradhá in lái īar na ³māraeh, i. ⁴dluighi Mara Rūaidh in ⁵ndiaidh in ⁶fobail, ⁊ ⁷bādhad Foraind cona slūaghaibh ⁸indte, i. ⁹sē mīle coisighe ⁊ ¹⁰cōica mili māraeh. Is eadh ¹¹sin lín luidh ¹²a ndāil báis do muindtir ¹³Foraind a Muir Rūaidh.

147. ¹Óteonnaire imorro Nél Forand cona slūaghaibh do ²bādhadh † ³im Muir Rūaidh ||, ro an ⁴isin ferand cētna, ûair ní bái ⁵eagla fair na ⁶omon. Oeus ro ⁷foirbir a ⁸elann ⁊ a ⁹sil andsin in ⁹Néipt, gorsat mīligh mōrehalma. Marb Nél īarsin īar ¹⁰eēin māir ¹¹sin ⁹Néipt, ⁊ gabais ¹²Gāedhel Glas ⁊ a māthair in ¹³ferand, ⁊ ro ¹⁴geinair mac ¹⁵dosidhein isin tīr cētna,<sup>¹⁶</sup> i. ¹⁶Esrū mac ¹²Gāedhel: ⁊ ro ¹⁷geiner mac ¹⁸dōsidein ¹⁹isin tīr ²⁰cētna, i. Srū mac Easrū meic Gāeidhil.

148. Dāla slūaigh ¹Éigpte īarsin, gabhais Forand Tuir in ²flaithus tar éis ³Foraind Cingeeris. Oeus ba ⁴Forann ⁵tuilleadh anma ⁶gach rīgh ⁷[rogab] Éighipt ódā Forand Cingeeris gu Forand Nedtenbus;<sup>⁸</sup> ⁊ ba ⁹hēsidhe ⁹in cūiced rīgh trichad no<sup>⁹</sup> in cūiced rīgh ¹⁰dēg īar ¹¹Forann Cinceiris ro bāidheadh ¹²im Muir Rūaidh. Oeus ¹³ba har cūis onorach ¹⁴athberthea riu-son sín.

149. ¹Imtusa Fhoraind Tuir īarsin ⁊ ²tslūaigh Éigibté, ó ro badar ³gu trén, ro ⁴euimníghsead a n-anfolaith mbunaidh do ⁵clannaibh Niūil ⁊ ⁶d'fme Gāedheal, i. a caradradh re Maeaibh ⁷Israhel, ⁊ longa Foraind ⁸Cingeeris do breith do Niūil ⁹leis, in tan ro ¹⁰éadar Meie ¹¹Israhel. Ro mōradh ¹²eogadh leo ⁊ ¹³anfolta na ¹⁴cean īarsin, ⁊ ro hindarbadh ¹⁵† gu haimdeónach || a ¹⁶Hēigipt.

146. ¹ fuigh B ² faiced ³ maireach ⁴ dluidi ⁵ diaid ⁶ pobail ⁷ badud ⁸ inti ⁹ se fichti mili ¹⁰ caeca M, erased B ¹¹ om. sin lín ¹² in ¹³ Fhoraind.

147. ¹ chond- ² bathad ³ a ⁴ annsa nferand chetna ⁵ eacla ⁶ oman ⁷ oirbir ⁸ eland ⁹ sil annsin a ⁹Néipt corsad ¹⁰ cen ¹¹ isin Eigept ¹² Gaeidel (bis) ¹³ fearann ¹⁴ genair ¹⁵-¹⁶ do Gaedel īarsin ¹⁶ Easru ¹⁷ genair ¹⁸ dosen ¹⁹ is ²⁰ chedna.

146. [Nel] The company that was in them set forth, and stood by to see the transactions of the following day—the division of the Red Sea in the wake of the people, and the drowning of Pharao with his hosts therein—six <score> thousand footmen and fifty thousand horsemen. That is the tally that went to meet death of the people of Pharao in the Red Sea.

147. Now when Nel saw Pharao with his hosts drowned [in the Red Sea], he remained upon the same estate; for he had no fear nor terror. His progeny and his seed increased there in Egypt, till they were warriors of great valour. Thereafter Nel died, after a long space, in Egypt, and Gaedel Glas and his mother took the estate. A son was born to him in the same land, Esru s. Gaedel. To him was a son born in the same land, Sru s. Esru s. Gaedel.

148. As for the host of Egypt after that, Pharao Tuir took the princedom after Pharao Cineris. Now ‘Pharao’ was an additional name for every king <who took> Egypt, from Pharao Cineris to Pharao Neetanebus: he was the thirty-fifth—or the fifteenth—King after Pharao Cineris who was drowned in the Red Sea. It was for the sake of honour that this name was bestowed upon them.

149. As for Pharao Tuir thereafter and the host of Egypt, when they attained strength, they called to mind their hereditary hostility against the progeny of Nel and the family of Gaedel—the friendship which he had shown to the Sons of Israel, and Nel’s taking of the ships of Pharao Cineris with him, when the Sons of Israel escaped. War and hostilities against them were increased thereafter upon them, and they were expelled, [against their will], out of Egypt.

148. ¹ Eigept imorro ² flaitheas ³ Fhoraind Chingiris ⁴ fa ⁵ fuillead ⁶ each ⁷-⁸ rogob Eigept ota Fhorand Cingiris co ⁹ F. Nechdenbus ¹⁰ hesiden ¹¹ om. ¹² dec ¹³ Forand Cingeris ¹⁴ i ¹⁵ fa ar ¹⁶ adb. riu-san.

149. ¹ imthusa ² tluaig Eigept ³ co ⁴ chuimnígsed a n-anf. ⁵ clandaib ⁶ do fine Gaeidel ⁷ Hisrl. ⁸ Cingeris ⁹ les ¹⁰ eladar ¹¹ Hisrl. asin dairi Eigepatgda ¹² cocad ¹³ anfoltana ¹⁴ om. ¹⁵ co ¹⁶ Hegept.

150. Srū † mae Easrū meie <sup>1</sup>Gāidhil ||, <sup>2</sup>is ē ba tāiseach do <sup>11</sup>āedelaibh <sup>3</sup>agan indarba † a <sup>4</sup>Hēigipt <sup>5</sup>ō ra bāitheadh Forand <sup>6</sup>im Muir Rūaidh an dheagaibh Mae nIsrahel ||. Sechtmoga <sup>7</sup> secht cēt bliadan ò dīlind <sup>8</sup>comugi sin : <sup>9</sup>cethracha <sup>7</sup> ceithre cēt bliadan òn aimsir sin <sup>9</sup>nar bāidhead <sup>10</sup>Forand <sup>7</sup> <sup>10</sup>ò tāníg Sru <sup>12</sup>mae Esrū a Hēigipt, <sup>13</sup>gus an aimsir <sup>14</sup>thāngadar Meic Mileadh <sup>15</sup>an Ērinn, † i. Ēber <sup>7</sup> <sup>16</sup>Ērimōn ||: <sup>17</sup>dia n-ebairt—

*Cethracha <sup>7</sup> cethri cēt . . .*

151. Lucht <sup>1</sup>ceitri long luidh Srū <sup>2</sup>a <sup>3</sup>Hēigipt, <sup>7</sup>ceitri lānmhona fisheit gacha luinge,<sup>4</sup> <sup>7</sup> triar <sup>5</sup>ambhos gacha luinge.<sup>5</sup> Srū <sup>7</sup>a mae i. Ēber Scot, <sup>7</sup>ba hiad taisig na loingsi sin.

Is i slígi dolodar, for Muir Rūaidh <sup>7</sup>d'Inis Tibrad <sup>8</sup>Fāime, <sup>9</sup>timcheall Slēibhi Risi botūaidh co <sup>10</sup>rāngadar in Seeithia, <sup>7</sup>con-<sup>11</sup>snighsead im <sup>12</sup>flaithus na <sup>13</sup>Seithia i. <sup>14</sup>clanna Niūil <sup>7</sup> <sup>15</sup>Nemanual, dā mae <sup>16</sup>Feiniassa Farrsaigh. <sup>17</sup>Òn aimsir sin go haimsir Reifloir meie Nemain <sup>7</sup> Mīlidh meie<sup>17</sup> Bile, mōr <sup>18</sup>do <sup>19</sup>cathaibh <sup>7</sup> do chonghalaibh <sup>7</sup> do <sup>20</sup>eoctaibh <sup>7</sup> do ḡingalaibh ro imirsead eatorru <sup>21</sup>frisin rē sin, <sup>22</sup>gur goin <sup>23</sup>Mili mae Bile <sup>24</sup>Reifloir mae <sup>25</sup>Nema.

<sup>26</sup>Imtūsa Srū, ò rānie in Seeithia, <sup>27</sup>fōcētōir marb Noeneal hua <sup>28</sup>Feiniusa. <sup>29</sup>Rogabh <sup>30</sup>Naenel mac Baath meie <sup>31</sup>Naenual meie <sup>32</sup>Feiniusa Farrsaigh <sup>33</sup>flaitus na Sceithia. Marb Srū dono <sup>34</sup>fōcētōir tarēis <sup>35</sup>Naenual.

150. <sup>1</sup>Gaeidil, Gaeidelab <sup>2</sup>is he fa <sup>3</sup>ocean <sup>4</sup>Hegept  
<sup>5</sup>o ro bailed <sup>6</sup>a <sup>7</sup>coruiei <sup>8</sup>ceath- <sup>9</sup>inar <sup>10</sup>-ann <sup>11</sup>a tainie  
<sup>12</sup>om. mac Esru <sup>13</sup>eas <sup>14</sup>i tanadar <sup>15</sup>in Erind <sup>16</sup>Eremón  
<sup>17</sup>dia ndebairt in teolach.

151. <sup>1</sup>ceathra <sup>2</sup>ins. mae, but no more <sup>3</sup>Heigupt <sup>4-4</sup>ceithri lanamna fishead cacha luingi <sup>5-6</sup>amus foreraid cacha luingi <sup>6</sup>fa hiad toisich <sup>7</sup> dindsib <sup>8</sup>Fane <sup>9</sup>ins. <sup>7</sup> timchell Slebe R. fothuaid

150. Sru [s. Esru s. Gaedel], he it is who was chieftain for the Gaedil at that expulsion [from Egypt, after Pharaoh was drowned in the Red Sea, in the wake of the Sons of Israel]. Seven hundred and seventy years from the Flood till then: four hundred and forty years from that time when Pharaoh was drowned, and when Sru s. Esru came out of Egypt, to the time when the sons of Mil came into Ireland, [to wit, Eber and Eremon] : whereancent one said—

*Poem no. XII.*

151. Four ships' companies strong went Sru out of Egypt. There were twenty-four wedded couples and three hirelings for every ship. Sru and his son Eber Scot, they were the leaders of that voyage.

The route which they followed was on the Red Sea to the island of Taprobane, around the Rhypaeon Mountain northward till they reached Scythia, and contested in the matter of the principedom of Scythia—that is, the progeny of Nel and Nenual, the two sons of Feinius Farsaid. From that time till the time of Refloir son of Noemius and of Mil son of Bile, many battles and combats and wars and kin-murders were transacted between them during that space, till Mil son of Bile inflicted a mortal wound upon Refloir son of Noemius.

As for Sru, when he reached Scythia, immediately Nenual grandson of Feinius died. Nenual son of Baath son of Nenual son of Fenius Farrsaid took the principedom of Scythia. Now Sru died immediately after Nenual.

<sup>19</sup>rāncadar <sup>20</sup>-srigsed <sup>21</sup>flaithius <sup>22</sup>Seethia <sup>23</sup>clanda  
<sup>24</sup>Nenual <sup>25</sup>Feiniusa Farrsaich <sup>26-27</sup>o aimsir Rafloir meie Nemain cosin <sup>7</sup> asin co Mīlid mae <sup>28</sup>ins. tra <sup>29</sup>chathaib <sup>30</sup>choethaib  
<sup>21</sup>foden fris in <sup>22</sup>cor <sup>23</sup>Milig <sup>24</sup>Refloir <sup>25</sup>Owing to a blot, looks like Neman B; Nema na sliasait M <sup>26</sup>imthusa <sup>27</sup>fochedair ro le marb Noenel <sup>28</sup>Fheniusa <sup>29</sup>rogob <sup>30</sup>Noennel <sup>31</sup>Noennil  
<sup>22</sup>Feni;a Farrsaich <sup>23</sup>flaithius <sup>24</sup>fochedoir <sup>32</sup>Noennil.

152. <sup>1</sup>Gabas Ēber Scot † mac Srū || <sup>2</sup>air ēigin rīghi na <sup>3</sup>Seithiā ōs cloind <sup>4</sup>Neanuail † meic Feiniasa ||, <sup>5</sup>condor-chair la <sup>6</sup>Nainias mac Neanuail. † Ar marbadh Ēbir trā ||, <sup>7</sup>bái <sup>8</sup>cosnam mōr † <sup>9</sup>im flaithus || itir <sup>10</sup>Neinius † mac <sup>11</sup>Nainil || γ <sup>12</sup>Beoamoin mac Ēbir <sup>13</sup>Squit.

<sup>14</sup>Gabas Beaman rīghi a nirt <sup>15</sup>cosnamha atōn Seeithiā <sup>16</sup>Thūnais certaig gu tracht Mara Caisp, <sup>17</sup>gundorchair i <sup>18</sup>eeilg catha la <sup>19</sup>Ninias mac <sup>20</sup>Neanuail. <sup>21</sup>Gabas <sup>22</sup>Nenias in <sup>23</sup>flaitus iarsin, <sup>24</sup>condorechair la <sup>25</sup>Hogaman mac <sup>26</sup>mBeomain a ndigail a athar. <sup>27</sup>Gabas Ogaman iarsin in <sup>28</sup>rige <sup>29</sup>conerbaitl intc, † i. isin <sup>30</sup>rige ||. Bái cosnom imon <sup>31</sup>flaithus <sup>32</sup>fri a rē, <sup>33</sup>cethra mbliaidna iar sin, <sup>34</sup>idir <sup>35</sup>Refleoir mac <sup>36</sup>Refill γ <sup>37</sup>Milidh mac <sup>38</sup>mBile. <sup>39</sup>Oeus is andsin <sup>40</sup>bái ingen gnāitheadh ag Refleoir diar bho <sup>41</sup>comaim <sup>42</sup>Seang ingean <sup>43</sup>Refleoir, γ ro <sup>44</sup>furāil Refleoir air Milidh mac mBile in <sup>45</sup>ingen soin, γ <sup>46</sup>dosfuigh <sup>47</sup>Milidh mac Bile, γ bái <sup>48</sup>aige go grādhach, <sup>49</sup>go rug dias chloindi dħo, i. Aireach <sup>50</sup>Fabhrudh γ Donn a <sup>51</sup>n-anmnda. Is andsin ro <sup>52</sup>cograd Refulair a eliamain do marbad, <sup>53</sup>air ba <sup>54</sup>heagail lais a thiachtaín fris <sup>55</sup>fa rīghi: γ <sup>56</sup>rāinig a fis sin do mac Bile, † i. a <sup>57</sup>chogar da cliamain ||. Oeus dochuaidh <sup>58</sup>fein i cenn cogaidh iar sin, γ ro <sup>59</sup>comraig γ <sup>60</sup>Rofeallair, γ ro gonsun <sup>61</sup>Refallair <sup>62</sup>gu garb γ <sup>63</sup>gu hamnas tria na <sup>64</sup>slasaid, γ <sup>65</sup>ba guin digla γ bhāis. <sup>66</sup>Ko theasbaigh mōr <sup>67</sup>ag slūghaibh na Sceithiā <sup>68</sup>im lot γ im guin a tigerna do mac <sup>69</sup>mBile, γ ro <sup>70</sup>hindarbadh asin Sceithiā hē, γ dochuaidh <sup>71</sup>Milidh iarsin γ <sup>72</sup>rug a claind leis. Ceithre barca a mor-<sup>73</sup>coblach, eōic <sup>74</sup>lānomna dég <sup>75</sup>gacha bairee γ amos <sup>76</sup>foreaidh gan mnaí. Ansad tri <sup>77</sup>misa an <sup>78</sup>inis Tibrad Fáine: tri <sup>79</sup>misa ele dōib for <sup>80</sup>fairge gur rāngadar Eígypt, i. a cind <sup>81</sup>cethra mbliaidn <sup>82</sup>éicat ar trī <sup>83</sup>cet ar mīle iar ngabhāil Erenu do <sup>84</sup>Parthalón, γ a cind <sup>85</sup>cethra ar dēc ar nōi cētaibh iar mbādhadh <sup>86</sup>Forann Cingeris i <sup>87</sup>Muir Rūaid.

152. <sup>1</sup>-ais <sup>2</sup>ar eicin <sup>3</sup>Sceithia <sup>4</sup>Nenuail m. Pheniusa <sup>5</sup>eo torchair <sup>6</sup>Nacius m. Nenuail <sup>7</sup>bui <sup>8</sup>cosnam main flaithus <sup>9</sup>imon flaithius <sup>10</sup>Noenius <sup>11</sup>Nenuail <sup>12</sup>Boamain <sup>13</sup>Senit <sup>14</sup>-ais Boamain in rigi <sup>15</sup>chosnama <sup>16</sup>-taich co <sup>17</sup>eo torchair <sup>18</sup>celg chatha <sup>19</sup>Nenius <sup>20</sup>Nenuail <sup>21</sup>gobais <sup>22</sup>Noenius <sup>23</sup>flaithius <sup>24</sup>eo torchair <sup>25</sup>-amain <sup>26</sup>om. m. <sup>27</sup>gabais Ogaman <sup>28</sup>rigi <sup>29</sup>conerbaitl inti <sup>30</sup>rigi <sup>31</sup>flaithius <sup>32</sup>fri re <sup>33</sup>cheathra <sup>34</sup>itir <sup>35</sup>Refleoir <sup>36</sup>Rifill <sup>37</sup>Milid <sup>38</sup>Bili <sup>39</sup>om. γ <sup>40</sup>ro bai ingen gnaieach ac Refleoir <sup>41</sup>chomainm <sup>42</sup>Seng <sup>43</sup>Refleoir <sup>44</sup>furail Refleoir ar Milid <sup>45</sup>n-ingin sin <sup>46</sup>dusfue <sup>47</sup>om. Miliid

152. Ēber Scot [son of Sru] took the kingship of Scythia by force from the progeny of Nenual [son of Feinius], till he fell at the hands of Noemius son of Nenual. [Now after the slaying of Ēber], there was great contention [in the matter of the princedom], between Noemius [son of Nenual] and Boamain son of Ēber Scot.

Boamain took the kingship by force of combat from Northern Scythia to the shore of the Caspian Sea, till he fell in a battle-ambush at the hands of Noemius son of Nenual. Noemius took the princedom thereafter, till he fell at the hands of Ogaman son of Beomain in vengeance for his father. Ogaman took the kingship thereafter till he died in it—[that is, in the kingship]. There was contention in the matter of the princedom during his time, four years after that, between Refleoir s. Refill and Mil s. Bile. Now Refleoir had a comely daughter there, whose name was Seng d. Refleoir: and Refleoir offered that maiden to Mil s. Bile. Mil s. Bile took her, and she was with him in loving wise, till she bore him two children; Aireach Februd and Donn were their names. Then it was that Refleoir plotted to slay his kinsman, for he feared that he would come against him for the kingship. Tidings thereof came to the son of Bile, [that is to say, of his kinsman's plotting]. Thereafter he himself went to battle, and he and Refleoir fought, and he wounded Refleoir severely and painfully through his thigh—a wound of vindictiveness and of death. The hosts of Scythia felt it a great loss that their lord should be hurt and mortally wounded by the son of Bile, and he was expelled out of Scythia: so Mil went thereafter, and took his children with him. Four ships were their sea-fleet, fifteen wedded couples in each ship, and an additional unwived hireling. They remained three months in the island of Taprobane. Other three months had they on the sea till they reached Egypt, at the end of one thousand three hundred fifty and four years after Partholon took Ireland, and at the end of nine hundred and fourteen years after the drowning of Pharao Cineris in the Red Sea.

<sup>48</sup> aici co gradach <sup>49</sup>γ rue dis do chloind <sup>50</sup>Februd <sup>51</sup>n-anmann <sup>52</sup>chochair Refleoir <sup>53</sup>ar <sup>54</sup>haigmeil leis <sup>55</sup>ima rigi <sup>56</sup>ranic in fisin da mae Bili <sup>57</sup>choeur <sup>58</sup>fen a cend in choaid <sup>59</sup>chomraic <sup>60</sup>Refleoir γ ro gon-son <sup>61</sup>ins. γ B: Rafloir M <sup>62</sup>eo (bis) <sup>63</sup>ait <sup>64</sup>fa <sup>65</sup>fa ro easbaid <sup>66</sup>ac <sup>67</sup>um <sup>68</sup>om. m. <sup>69</sup>hinnarbad <sup>70</sup>Milig <sup>71</sup>rue leis a cland <sup>72</sup>choblach <sup>73</sup>-ama dec <sup>74</sup>cacha bairei <sup>75</sup>sic B forcraid cen M <sup>76</sup>mis <sup>77</sup>indsí Thibrad Fane <sup>78</sup>mis aile <sup>79</sup>fairrgi eo raneadar crich Eígypti <sup>80</sup>cheathra <sup>81</sup>ins. ar <sup>82</sup>chedaib ar mili <sup>83</sup>Parr. <sup>84</sup>..iii., mbl. dec ar cet ar nae (e sprs. cM) mbl. <sup>85</sup>Foraind Cingeris <sup>86</sup>a.

153. 'Forann Nechtenibus ba righ Eigipti in innbhaig sin, amail rocan in t-eolach in raun so,'

*Ro gon Mīlīg, fa maith clann . . .*

Ocus <sup>2</sup>robāi ingen <sup>2</sup>ig Forand i. Scota a hainm-sidēin, <sup>1</sup> ro <sup>4</sup>chuindig Milidh in ingen sin, <sup>1</sup> <sup>2</sup>tug Forand dō hī: <sup>1</sup> rue in Scota sin dā mae dhō, i. <sup>4</sup>Aimirgein Glūngeal <sup>1</sup> <sup>2</sup>Eimür a <sup>3</sup>h-anmanda. Is <sup>2</sup>andsin ro indarb <sup>10</sup>Alaxandair righ in domain in <sup>11</sup>Forand sin, <sup>12</sup>ōr nír bo riaraech dō hē, <sup>1</sup> ro <sup>13</sup>dīchair san Eithiōip <sup>14</sup>ndeisceartaig budeas he: <sup>1</sup> ro <sup>15</sup>cumdaiged cathair la Halaxandar <sup>16</sup>in Eigipt iar ndiechar Foraind dhō,<sup>16</sup> i. Alaxandria a hainm.<sup>17</sup> Anais trá <sup>18</sup>Milidh mac <sup>19</sup>Bile ocht mbliadha <sup>20</sup>in Eigipt, <sup>1</sup> ro foglainmseed dā <sup>21</sup>fear dēc <sup>22</sup>dia muindtir prímdāna: <sup>23</sup>in Séghdha, in Sobaice, <sup>1</sup> in Suirghe fria<sup>23</sup> sáirsí, <sup>24</sup>Manttan <sup>1</sup> <sup>25</sup>Caithear <sup>1</sup> Fulman <sup>26</sup>fria draidheacht; badar <sup>27</sup>bualaind <sup>1</sup> badair <sup>28</sup>firbreathaigh in triar <sup>29</sup>oile, i. <sup>30</sup>Goisdean <sup>1</sup> <sup>31</sup>Amairgein <sup>1</sup> Dond: badar <sup>32</sup>cathbūaghhaigh in triar <sup>33</sup>ele, i. <sup>34</sup>Milidh <sup>1</sup> <sup>35</sup>Oige <sup>1</sup> <sup>36</sup>Uige. <sup>37</sup>Ocus ro ailsead a <sup>38</sup>n-il-gnímha <sup>1</sup> a n-ill-dánaeht isin <sup>39</sup>Eigipt.

154. O <sup>1</sup>ro fairigh trá <sup>2</sup>Milidh <sup>3</sup>fainde <sup>1</sup> <sup>4</sup>aimneart do thiachtain <sup>5</sup>d'Forand, † <sup>1</sup> Alaxanndair <sup>6</sup>aga indarba ||, <sup>7</sup>ceileabraigd dō: <sup>1</sup> nír <sup>8</sup>hair a ūamhoin itir, acht ro <sup>9</sup>tairrngeiridh ē druídhib <sup>10</sup>ferann <sup>1</sup> ríge do ghabhail dō. <sup>11</sup>Doluigh Milidh iarsin † for Muir Rūaidh ||, in lin cētna <sup>12</sup>robāi, <sup>1</sup> Scota ingen Foraind leis.

155. <sup>1</sup>Dosfainegh gäeth mōr, <sup>2</sup>bertais sair isin <sup>3</sup>n-aigen, <sup>4</sup>seach Indniam, seach Cirord, <sup>5</sup>seach Golgardaina, seach Indber nGaind, d'inis <sup>6</sup>Tibra Faine, <sup>7</sup>‡ <sup>1</sup> anaid mī innti ||, <sup>8</sup>congabhsad tīr <sup>9</sup>indti. <sup>10</sup>Imréid iar sin seach <sup>11</sup>Indnia, seach Sliabh <sup>12</sup>Coguaist aniar, <sup>13</sup>seach Ithiam, seach sruth <sup>14</sup>Boriam, <sup>15</sup>seach Sceithiam <sup>16</sup>iartharaigh sīar, <sup>17</sup>do inbhearr Mara Caisp. Gabhsad <sup>18</sup>tost trī nōmaide for Muir <sup>19</sup>Caisp fria dord na <sup>20</sup>murdhūchond. † Is ē fälti doniad, canaid eeōl <sup>21</sup>im n-a eure[h]aibh <sup>1</sup> im na bareibh,

153. <sup>1-1</sup> Forand Fornechtenibus fa rig Egept an inbaid sin, <sup>1</sup> fuair Milig morfalti aici: <sup>1</sup> is do sin ro chan in t-eolach in rand-sa <sup>2</sup> bai Milig <sup>3</sup>oc <sup>4</sup>-dich Milig <sup>5</sup>tue <sup>6</sup>Aimirgin Glūngeal <sup>7</sup>Emer (om. ro) <sup>8</sup>annsin <sup>9</sup>Alaxandair rig <sup>10</sup>Forann <sup>11</sup>uair ní ba <sup>12</sup>dichuir <sup>13</sup>nna <sup>14</sup>annsin <sup>15</sup>cumdaigh B chuindich M <sup>16-16</sup>om. isan Eitheob <sup>17</sup>aich fodeas <sup>18</sup>cumdaigh B chuindich M <sup>16-16</sup>om. <sup>19</sup>ins. na cathrach sin <sup>1</sup> iar ndichur Foraind ro cumdaiged in cathair sin <sup>20</sup>an Egept <sup>21</sup>fer <sup>22</sup>da <sup>23-23</sup>i. Segda <sup>1</sup> Sobaice <sup>1</sup> Milig <sup>24</sup>Bili <sup>25</sup>an Egept <sup>26</sup>fri <sup>27</sup>da <sup>28</sup>om. <sup>29</sup>Scotia <sup>1</sup> Sobaice <sup>1</sup> Milig fri <sup>24</sup>Mantan <sup>25</sup>Caithear <sup>26</sup>fri draigecht <sup>27</sup>bualaind <sup>28</sup>aich Suirghe fri <sup>24</sup>Mantan <sup>25</sup>Caithear <sup>26</sup>fri draigecht <sup>27</sup>bualaind <sup>28</sup>aich Goisten <sup>29</sup>Aimirgin <sup>30</sup>ins. i B: cathbuadaig M <sup>31</sup>aile <sup>32</sup>Milic <sup>33</sup>Oici <sup>34</sup>Uicei <sup>35</sup>ailsead <sup>36</sup>gnima <sup>1</sup> a n-ill-dánaeht <sup>37</sup>nEgept.

153. Pharao Nechtenibus was King of Egypt at that time, as the learned sang this quatrain

*Poem no. XIX.*

Now Pharao had a daughter named Seota, and Mil asked for that maiden, and Pharao gave her to him: and that Seota bore two sons to him, Amorgen Glungel and Eber their names. It is then that Alexander, king of the world, drove out that Pharao, for he was not submissive to him, and expelled him southward, into southern Ethiopia: and a city was built by Alexander in Egypt after he had expelled Pharao, Alexandria its name. Mil son of Bile tarried eight years in Egypt, and twelve men of his followers learnt the principal arts: Segda, Sobaice, and Suirge learnt craftsmanship, Mantan, Caicher, and Fulman learnt druidry: another three, Gosten, Amorgen, and Domn, were arbitrators and judges: the other three, Mil, Oici, and Uici, were warriors. They nurtured their multiplicity of actions and of accomplishments in Egypt.

154. Now when Mil perceived that weakness and loss of strength had come upon Pharao, [and that Alexander was driving him out], he took leave of him: by no means from fear, but it had been promised him by druids that he would get an estate and a kingdom. Thereafter Mil went [upon the Red Sea]—there was the same tally as before—and Seota daughter of Pharao with him.

155. A great wind came upon them, which carried them eastward in the ocean, past India, past Cirord, past Golgardoma, past the estuary of the Ganges, to the island of Taprobane, and they landed therein. [They remain within it a month]. Thereafter they voyaged past India, past Mount Caucasus from the west, past Ithia, past the river Boria, past western Seythia westward, to the estuary of the Caspian Sea. They were in silence for three weeks upon the Caspian Sea, by

154. <sup>1</sup>ra airig <sup>2</sup>Milic <sup>3</sup>faindi <sup>4</sup>-nerti <sup>5</sup>ar <sup>6</sup>aca n-indarba <sup>7</sup>celebraid <sup>8</sup>hara oman <sup>9</sup>giread <sup>10</sup>Forann righe B: ferann <sup>1</sup> rígi do gobail M <sup>11</sup>doluid <sup>12</sup>om. robai.

155. <sup>1</sup>-fanic in gaeth <sup>2</sup> beris soir <sup>3</sup>n-aicen <sup>4</sup>sech Innia sech <sup>5</sup>sech Golgordoma <sup>6</sup>Tibraid Fane <sup>7</sup>i. Matumiti B <sup>8</sup>ins. <sup>9</sup>innti <sup>10</sup>imrit <sup>11</sup>Innia <sup>12</sup>Cucais <sup>13</sup>seach (Iriam expuncted) Ithiam B sech n-Ithiam M <sup>14</sup>Boriam <sup>15</sup>sech Sceithia <sup>16</sup>aich sīar <sup>17</sup>d'indber <sup>18</sup>tost i. ix maidi B, tost ind iii. ix maidi M <sup>19</sup>Chaisp fri <sup>20</sup>duchand <sup>21</sup>in in a B in a eurehaib <sup>1</sup> in a mbareiba <sup>22</sup>euimgid <sup>23</sup>can chodlad

conā <sup>22</sup>cumgaid na dāine <sup>23</sup>gan colludh fris. <sup>24</sup>Intī is eōlach friu doberaid bī leaghtha na <sup>25</sup>clūassaibh, ar <sup>26</sup>na cluindis in ecōl itir. Ro <sup>27</sup>ceachladar ceōl iārom do muindtir, <sup>28</sup>|| eor theasairg Caitear draī.<sup>29</sup>

Dolodar a tir na <sup>30</sup>Cichloisgthe:

B

fearoid-sidēin cath amail tirn friu. Is aire do loisedis a eiche deassa, ar na tairmisedis a congeindtleacht, conad anflaith gebeas f[1]athus in tire sin. Dā ceinēl trichad a l-lin. Do Fagsat—

M

† fearaid catha co hilarda amail Tiru friu. Is aire ro loisedis a eiche deasa, ar na tairmisedis a n-dibraici umpu. Oeus is ē lin geibeas flathius in tiri sin .i. dā chenēl trichad a lin. Oeus do faesad—

meic <sup>31</sup>Milidh lucht <sup>32</sup>fichit long dia <sup>33</sup>muinter annsin, <sup>34</sup>ceithre <sup>35</sup>ceinēla cethrachad <sup>36</sup>gu Seeithia.

156. Dolodar 'seach Albaniam siar, <sup>37</sup>seach <sup>38</sup>Slēibh Rifi a <sup>39</sup>tūaigh, sech Alania, <sup>40</sup>conngabhsat in nAissia. Ansad <sup>41</sup>mī indte. 'Asbert Caitear draī riū: Nī anfaidis <sup>42</sup>gu roistis Erinn. <sup>43</sup>Rēisead iārom seach "Ghothiam do German: ceithre ceinēl cōicat a lin, in tan dono <sup>44</sup>thānin loingis Mac <sup>45</sup>Miled, gur gabsad in <sup>46</sup>Gearmain ina hoirrt. <sup>47</sup>Dolodar dā n-ocht <sup>48</sup>dēg <sup>49</sup>milidh do mīleadaibh <sup>50</sup>Traicia for loinges, <sup>51</sup>gu maen Miled, .i. fo clū <sup>52</sup>uirdercū(i) na loingsi; <sup>53</sup> combadar <sup>54</sup>in n-āentaidh Mac <sup>55</sup>Miled: <sup>56</sup> do <sup>57</sup>rarrngairsead arsaideh dōibhsium soighe thīre leo dia ngabhdais <sup>58</sup>tir feisin. <sup>59</sup>Dēsin trā rothšalgadar Gāidhil ar ēigin in tār a <sup>60</sup>filead Cruithneachu. In <sup>61</sup>mileidh sin trā <sup>62</sup>dolodar a <sup>63</sup>Traicia i Cruithneantuaith.<sup>(b)</sup> <sup>64</sup>Rēisseadh iār sin tar struth <sup>65</sup>Kēin, seach <sup>66</sup>Gailliam do <sup>67</sup>Belgicham i bail <sup>68</sup>ocht ceandadacha dēg <sup>69</sup>i bail cūig caithreacha dēg ar cēt: <sup>70</sup> seach <sup>71</sup>lind Lughdhanensis, <sup>72</sup>seach Gailliam Equituniam in Easpāin<sup>73</sup> deiscertaigh: dar

<sup>21</sup> neach <sup>22</sup> cluasaib <sup>23</sup>nach eluintis <sup>24</sup>chechladar <sup>25</sup>ins. Milid: eo ro theasaire. <sup>26</sup>ins. iad: do lotar i tir <sup>27</sup>-loisci. In mg. in a 17th cent. hand, Amazonam regio, M <sup>28</sup>Milead <sup>29</sup>om. fichit B <sup>30</sup>C M <sup>31</sup>ceithri M, im. changed to the numeral by dotting the minims B <sup>32</sup>cenela ceath- <sup>33</sup>co.

156. <sup>1</sup> seach Albaniā <sup>2</sup> ins. <sup>3</sup>Sliab Rife <sup>4</sup> tuaid <sup>5</sup> seach <sup>6</sup> congabsad inaiciā <sup>7</sup>mis inti <sup>8</sup>adbert <sup>9</sup>friu <sup>10</sup>eo roithdis Erind <sup>11</sup>roichset iārum <sup>12</sup>Goithiam <sup>13</sup>tanic loinges <sup>14</sup>e-ad cor <sup>15</sup>Germain isin n-airther dolotar <sup>16</sup>om. <sup>17</sup>milead <sup>18</sup>ins. na: Traigia for loinges <sup>19</sup>eo macaib

reason of the crooning of the Sirens. [This is the welcome they would make: they would chant music around their canoes and their ships, and the people could not choose but fall asleep thereat. He who was most cunning among them would place molten pitch in their ears, so that they should hear naught of the music. Thereafter they sang music to the followers (of Mil).] till Caicher the druid rescued them.

They came into the land of the Amazons,

who fought a battle like men with them. This is why they were wont to burn their right breasts, that they should not hinder (their archery) so that no tyrant(<sup>a</sup>) should take dominion of that country. Thirty-two tribes were their tally.

who fought battles in multitudes like unto men with them. This is why they were wont to burn their right breasts that their archery should not be interfered with thereby. This is the tally of them that took dominion of that land, thirty-two tribes. And

The sons of Mil left the crews of twenty ships of their people there, and forty-four companies [from that back] to Scythia.

156. They came past Albania westward, past the Rhipean Mountain in the north, past Alania, till they settled in Asia. They stayed a month there. Caicher the druid said unto them: Ye shall not rest till ye reach Ireland. Thereafter they journeyed past Gothia to Germania: fifty-four tribes was their tally when the expedition of the sons of Mil came, and they settled in Germania in the East. Twice eighteen of the soldiers of Thrace came on an expedition to the sons of Mil, that is, inspired by the fame of the glory of the expedition: so that they came into a league with the sons of Mil: and elders had promised them that they should attain to a territory along with them, if they should themselves take land. For that reason the Gaedil attacked by force the land where the Cruithne are. Now these soldiers came from Thrace into Piet-land. They sailed thereafter across the river Rhine, past Gallia to Belgia, where there are eighteen

Milead <sup>20</sup>† airrdercūe <sup>21</sup>ins. sim <sup>22</sup>an aentaich <sup>23</sup>-ead <sup>24</sup>raigirsead faidi doibseam saigid thiri <sup>25</sup>feisint tir <sup>26</sup>Is desin tra ro selgadar Gaeidil <sup>27</sup>fuilead Cruithnig aniu <sup>28</sup>Milig <sup>29</sup>dolodar <sup>30</sup>dittographed <sup>31</sup>Tragia <sup>32</sup>rearsad <sup>33</sup>Ren <sup>34</sup>Gailliaine <sup>35</sup>Belgichaine i fail i ful (sic) <sup>36-37</sup>uli. cennacha dec ea fuilead n. cathracha deg ar chet <sup>38</sup>† ins. seo, man. B <sup>39</sup>lind <sup>40</sup>dittographed B <sup>41-42</sup>seach Gailliam seach Earituniam siar co

(a) See the note, pp. 146-7.

(b) An erasure of three letters here, B.

Druim Sait in <sup>29</sup>Easpain <sup>30</sup>tuisceartaigh, tar <sup>41</sup>Farus, combadar <sup>42</sup>a cathair Breogaind, <sup>43</sup>ia folam-sidhe ar a <sup>44</sup>chind, <sup>45</sup>ansad <sup>46</sup>andsidhe tricha an <sup>47</sup>aittreabh; <sup>48</sup>feadaid ceithre catha <sup>49</sup>air eóicat <sup>50</sup>fria Heaspancehu <sup>51</sup>Longbardu <sup>52</sup>Bacru, <sup>53</sup>ro <sup>54</sup>moighsead uile re <sup>55</sup>Milidh mac <sup>56</sup>mBile im <sup>57</sup>ceart nEaspaine,<sup>58</sup> <sup>59</sup>ro <sup>60</sup>fertha na catha <sup>61</sup>soin uile <sup>62</sup>gur ghabh flaithus nEaspaine ar éigin. Oeas is dé sin ro <sup>63</sup>hainmigead i. <sup>64</sup>Milid Easpaine,<sup>65</sup> Úan Golamh a <sup>66</sup>céit ainm: <sup>67</sup>is in <sup>68</sup>Easpain ro geinidar dā mae <sup>69</sup>Miled i. <sup>70</sup>Eirinn <sup>71</sup>Arondan, in <sup>72</sup>dá sósar. In dā <sup>73</sup>sindsear imorro i. Dond <sup>74</sup>Aireach <sup>75</sup>Falruadh, isin Scethia <sup>76</sup>rugtha, <sup>77</sup>Seang ingean Rafallair meie <sup>78</sup>Nema a māthair: Colptha <sup>79</sup>oc na Gaethlaigib: <sup>80</sup>rugadh Hir for Muir <sup>81</sup>Traigia: ro <sup>82</sup>geinir <sup>83</sup>Eber Find <sup>84</sup>Amairgein in Eígypt. Rugtha sé meie eg mae Miled re Scota, <sup>85</sup>dā mae ris in <sup>86</sup>nEspanaigh. Is dé <sup>87</sup>sin asbert in <sup>88</sup>filidh,

*Ocht meic Golaim na n-gáire . . .*

<sup>29</sup>Oeas gu roibi slíghé Milidh cona muindteir sin, átō in Seeithia <sup>30</sup>Airrtheraig gu Heighipt <sup>31</sup>átō Eígypt gu Heaspain. <sup>32</sup>Dosfáinigh tamh <sup>33</sup>coneipil dā lánomain dēg dē,(a) im na <sup>34</sup>strí <sup>35</sup>righa Easpaine, i. Milidh <sup>36</sup>Oigi <sup>37</sup>Uige: amail <sup>38</sup>asbert <sup>39</sup>Cend Faeladh <sup>40</sup>is a slícht<sup>41</sup> so —

*Doluid Miled as in Scethia.*

157. <sup>1</sup>No go maidh i seo gnáth-slíghi na nGháedheal: óir it ag(<sup>2</sup>) Ogúman<sup>3</sup> ro <sup>4</sup>Tagsamar, <sup>5</sup>gē ro leanamar do Mili<sup>6</sup> cona muindtir is lind <sup>7</sup>impōgh gu Hogaman dorighisi.

<sup>8</sup>Gabas Refill mae Nemin <sup>9</sup>ríghi, co dorchair la <sup>10</sup>Taid mac Ogúmain. Do rochair Tait iárom do láim <sup>11</sup>Refloir meie Refill. Bái <sup>12</sup>cosnam flaithusa itir <sup>13</sup>Rafloir mac Refill <sup>14</sup>Agnomain mac <sup>15</sup>Taid, condorchair <sup>16</sup>Refleoir.

Heashbain ndeascertaich <sup>17</sup>masp an e ins. above the a sec. man. M <sup>18</sup>-taich  
<sup>19</sup>forus <sup>20</sup>i <sup>21</sup>fa falam-siden <sup>22</sup>cind <sup>23</sup>andsiden <sup>24</sup>aitreib  
<sup>25</sup>fidthis(b) ceithri <sup>26</sup>ar <sup>27</sup>fri Baeru <sup>28</sup>moidsead uili <sup>29</sup>Milidh  
<sup>30</sup>om. m. <sup>31</sup>cheart <sup>32</sup>ins. ar éigin <sup>33</sup>feartha <sup>34</sup>sin <sup>35</sup>corgob flaithius  
<sup>36</sup>ged-som <sup>37</sup>Milidh <sup>38</sup>ins. dorad fris ar a militaicht <sup>39</sup>ched <sup>40</sup>nEaspain  
<sup>41</sup>geneadar <sup>42</sup>ead <sup>43</sup>Eremón <sup>44</sup>Earanann <sup>45</sup>dana sósar <sup>46</sup>ser  
<sup>47</sup>Fealruad <sup>48</sup>rucad iad <sup>49</sup>Sreng ingen Refloir <sup>50</sup>ins. sec. man. B:  
Nemain M <sup>51</sup>o Gnathlaidhgib B <sup>52</sup>rucad imorro <sup>53</sup>Thraigia <sup>54</sup>genair  
<sup>55</sup>Emer <sup>56</sup>Aimirgin san Eígypt rucad. Se meie ag Milidh <sup>57</sup>nEaspain  
<sup>58</sup>om. sin <sup>59</sup>t-eolach <sup>60</sup>acus is i sin sligi cloindi Milead Easpaine cona  
muintir ota <sup>61</sup>airtearach eo Heígypt <sup>62</sup>ota Eígypt co Hespain <sup>63</sup>dosfanic

provinces and a hundred and fifteen cities: past the Gulf of Lyons, past Gallia Aquitanica, into southern Spain: over Druim Sait into Northern Spain, over the Pyrenees (?), till they were in the city of Breogan. It was empty before them, and there remained within it thirty of their homesteads. They fought fifty-four battles with the Hispani and the Langobardi and the Bacru, and they were all subdued by Mil s. Bile in the matter of the title to Spain: all those battles were fought, till he (Mil) obtained the princedom of Spain by force. Thence was he called Mil of Spain: for 'Golam' was his first name. In Spain were two sons of Mil born, Eremon and Arandan, the two youngest. The two eldest, Donn and Airech Februa, in Seythia were they born, and Seng daughter of Refloir s. Nema was their mother. Colptha, at the Marshes was he born; Ir was born on the Thracian Sea; Eber Find and Amorgen in Egypt. Six of the sons of Mil were born of Scota, two of them in Spain: thereanent spake the poet —

*Poem no. XX.*

And in that wise was the route of Mil with his people, from Eastern Scythia to Egypt, and from Egypt to Spain. There came a plague, so that twelve wedded couples of his people died thereof, including the three kings of Spain, Mil and Oece and Uece; as Cend Faelad saith in the following version

*Poem no. XIV.*

157. Or it may be that this is the beaten track of the Gaedil: we have left it at Ogamain; and though we have followed on to Mil with his people, it is time to return to Ogamain again.

Refill s. Noemius took the kingdom, till he fell at the hands of Tat s. Ogamain. Thereafter Tat fell at the hand of Refloir s. Rifill. There was a contention for the princedom between Refloir s. Refill and Agnomain s. Tat, until Refloir fell.

<sup>42</sup>ins. enlaithi an Espan coneibil da lanamain dhéig <sup>83</sup>tur B <sup>84</sup>rigaib  
<sup>43</sup>Uici <sup>44</sup>Oici <sup>45</sup>adfed <sup>46</sup>Cenn <sup>85-86</sup>om.

157. <sup>1-1</sup>Atbearait araile do eolchaib is i seo gnáth-slígid na nGaeideal uair is ac Ogamain <sup>2</sup>faesamar <sup>3</sup>impod eo Hogamain dorisi <sup>4</sup>uair dogob <sup>5</sup>in rigi condorchair <sup>6</sup>Tait <sup>7</sup>Refleir meie Rifill <sup>8</sup>imchosnom flaithius <sup>9</sup>Refloir m. Rifill <sup>10</sup>Ogamain <sup>11</sup>Tait <sup>12</sup>Rafloir do láim (Ogamain meie <sup>13</sup>M in marg.) Thait.

(a) One letter, with a stroke above it, erased here, M.

(b) Not clearly written: might also be <sup>14</sup>ir.

(c) Written <sup>15</sup>ΔΩΔΩΔΩ B, the mark over the o partly erased.

158. 'Conad aire sin ro hindarbadh sīl <sup>2</sup>nGāedil for muir, i. <sup>3</sup>Agnomain <sup>7</sup> 'Lāmfind a mae, eo mbadar secht bliadna for muir <sup>8</sup>a timecoll in domain a tūaidh. <sup>6</sup>As lia a thuiream na mar indistear: <sup>1</sup> is andsin ro <sup>9</sup>chēsadar mōr d'ule. <sup>10</sup>Is <sup>10</sup>aire tugadh Lāmfind <sup>11</sup>ar mae <sup>12</sup>nAghnomoin, <sup>13</sup>ar na ba soillsi <sup>14</sup>caindell inaid a lāmha con <sup>15</sup>imrom. <sup>16</sup>Trī longa dōibh, <sup>7</sup> ceangal <sup>17</sup>etorru na deachsad cāch <sup>18</sup>dībh ò chēle. Trī <sup>19</sup>tōisig badar <sup>20</sup>oga, ìar <sup>21</sup>n-ēg Agnomain isin <sup>22</sup>muinchind Mara Caisp, i. <sup>23</sup>Lāmfind <sup>7</sup> Alloth <sup>7</sup> Caihear drai.

159. Is <sup>1</sup>ē in Caihear sin <sup>2</sup>dorigheas <sup>3</sup>leigheas dōibh dia mbāi in <sup>4</sup>murdūchaind aga mbrēgadh, i. bāi in <sup>5</sup>collud aga forrach<sup>6</sup> frisin <sup>6</sup>eeōl. Is <sup>7</sup>ē leigheas fuair <sup>8</sup>Caiher dōib, i. <sup>9</sup>cēir do leaghadh <sup>10</sup>na clūasaibh. Is <sup>11</sup>ē <sup>12</sup>Caihear adubairt dia <sup>13</sup>rosfug in gāeth isin n-aigen, <sup>14</sup>gur cēsadar mōr do gorta <sup>1</sup> <sup>15</sup>d'ítaid and, eo <sup>16</sup>ruachtadar a cind seachtmaine <sup>17</sup>i rind mōr <sup>18</sup>ò Slébh Rifi bho tūaid, conadh isin rind sin <sup>19</sup>fuaradar tobar <sup>20</sup>go mblās <sup>21</sup>fīna, <sup>22</sup>go ro <sup>23</sup>loingsi (*sic*) and combadar trī <sup>24</sup>lā <sup>7</sup> trī <sup>25</sup>haidhche in a cotludh andsin: <sup>26</sup>condebairt <sup>27</sup>Caihear drai: <sup>28</sup>Erigh, ar sē, <sup>7</sup> nī anfam <sup>29</sup>go roisium Ériu. Ca hairm <sup>30</sup>atā Ériu? ar <sup>31</sup>Lāmfind mac Agnōin. Is <sup>32</sup>faidi, ar <sup>33</sup>Cathar drai, <sup>34</sup>nā 'n Sceithiā, <sup>7</sup> nī sind fein <sup>35</sup>roichfeas acht ar cland, <sup>36</sup>a cind trī cēt bliadan <sup>37</sup>öndiu.

158. <sup>1</sup>conadh uime B <sup>2</sup>nGaeidil tar <sup>3</sup>Agnon <sup>4</sup>Laimind <sup>5</sup>timehell (*om. a.*) <sup>6</sup>uair is lia a tuir. <sup>7</sup>om. is andsin <sup>8</sup>chesidar <sup>9</sup>ins. <sup>7</sup> <sup>10</sup>airi thuead Lamfind <sup>11</sup>om. ar mac B <sup>12</sup>Agnon <sup>13</sup>uair nir bo <sup>14</sup>coindell anait <sup>15</sup>imram <sup>16</sup>ceathra <sup>17</sup>eturru <sup>18</sup>o chele dib <sup>19</sup>taisich <sup>20</sup>acco <sup>21</sup>ne Agnon <sup>22</sup>-cind M <sup>23</sup>Lamfind <sup>7</sup> Elloth.

159. <sup>1</sup>he <sup>2</sup>dorindi. <sup>3</sup>leiges doib <sup>4</sup>-chand oga mbregad <sup>5-6</sup>collad oca mellad <sup>6</sup>written ceoil and the i expuncted B <sup>7</sup>he leiges <sup>8</sup>-theare

158. For that reason was the seed of Gaedel driven forth upon the sea, to wit Agnomain and Lamfind his son, so that they were seven years on the sea skirting the world on the northern side. More than can be reckoned or related <is their adventure>, and there they suffered much of hardship. The reason why the name Lamfhind was given to the son of Agnomain was, that not (greater) in radiance was a candle than his hands, on the voyage. They had three ships with a coupling between them, that none of them should move away from the rest. They had three chieftains after the death of Agnomain on the surface of the Caspian Sea, namely Lamfhind and Allot and Caicher the druid.

159. This is that Caicher who made a remedy for them, when the sirens were playing them false: sleep was overcoming them at the music. This is a remedy which Caicher the druid found for them, to melt wax in their ears. It is Caicher who spake when the wind drove them into the ocean, so that they suffered much with hunger and thirst there; till at the end of a week they reached a great promontory northward from the Rhipacan Mountain, and in that promontory they found a spring with the taste of wine, and they feasted there, and were three days and three nights asleep there. But Caicher the druid said: Rise, said he, we shall not rest until we reach Ireland. What place is 'Ireland'? said Lamfhind son of Agnomain. Further than Scythia is it, said Caicher the druid; it is not ourselves who shall reach it, but our children, at the end of three hundred years from today.

<sup>9</sup>cer <sup>10</sup>ins. na leagad <sup>11</sup>he <sup>12</sup>-ther <sup>13</sup>-fue <sup>14</sup>om. gur: cēsadar <sup>15</sup>ditai B <sup>16</sup>ro riachtadar <sup>17</sup>a <sup>18</sup>om. o: Slebe Rife fo thuaid <sup>19</sup>fuaradar <sup>20</sup>co <sup>21</sup>fīna <sup>22</sup>co <sup>23</sup>loingsead <sup>24</sup>laithi <sup>25</sup>haidehi na codlad <sup>26</sup>conearbaitl B <sup>27</sup>-ther <sup>28</sup>eirgid <sup>29</sup>co roisem Eriind <sup>30</sup>ita an Eriu <sup>31</sup>Laimfind <sup>32</sup>fada <sup>33</sup>Caihear <sup>34</sup>ina in <sup>35</sup>roithfeas <sup>36</sup>i <sup>37</sup>oniug.

160. <sup>1</sup>Gabhsat <sup>2</sup>iarsin is na Gaethlaigib Meadondaeda. Is andsin <sup>3</sup>rugadh mae do <sup>4</sup>Lāimfind i. <sup>5</sup>Ēber Glūnīnd : <sup>6</sup>. <sup>7</sup>comarta geala badar for a ghlūnīnbh. <sup>8</sup>Ts ē <sup>9</sup>ba <sup>10</sup>tāiseach <sup>11</sup>dar ēis a athar. <sup>12</sup>Hua dō-sain, Feibhri, hua dō-sein Nuada.

161. Brath mae <sup>1</sup>Deaatha meie <sup>2</sup>Earchadha meie <sup>3</sup>Alloid meie <sup>4</sup>Nuagad meie <sup>5</sup>Nennail meie <sup>6</sup>Fheibric Glais meie <sup>7</sup>Aighne Find meie <sup>8</sup>Ēbir Glūnīnd meie <sup>9</sup>Lāmfind meie <sup>10</sup>Aghnomain meie <sup>11</sup>Thaid meie Ogamain meie <sup>12</sup>Beoamoin meie <sup>13</sup>Ēimir Squit meie Srū meie Easrū meie <sup>14</sup>Gāidil <sup>15</sup>otāid Gāidil.<sup>14</sup> Is <sup>15</sup>ē sein tāninig is na <sup>16</sup>Gaethloighibh, <sup>17</sup>ar ut Mara <sup>18</sup>Toirriam, do <sup>19</sup>Crēid, i do <sup>20</sup>Shigir, i do riachtadar <sup>21</sup>gu Heaspāin <sup>22</sup>iar sin. Gabhsat <sup>23</sup>Easpāin air ēigin.

162. <sup>1</sup>Adnomain trā mae Tait, is ē <sup>2</sup>Gāidheal-tōisinaach <sup>3</sup>thānig asin Seeithā. Dā mae lais, i. Lāimfind <sup>4</sup>Alloth. Āen mae <sup>5</sup>aig Lāimfind i. Ēber Glūnīnd. Āen mae <sup>6</sup>ag Alloth, i. Ēber Dub, i <sup>7</sup>comhaimsir is na <sup>8</sup>Gaethloighibh. Dā <sup>9</sup>hua acco i <sup>10</sup>comflaithus i. <sup>11</sup>Toitheachta mae <sup>12</sup>Teitrig meie <sup>13</sup>Ēbir <sup>14</sup>Duinn <sup>15</sup>Nenual mae <sup>16</sup>Feibhri meic <sup>17</sup>Adhgnoin meie <sup>18</sup>Ēbir Glūnīnd, <sup>19</sup>Soitheachta mae <sup>20</sup>Mandtan meie Caithir.<sup>18</sup>

163. Lucht <sup>1</sup>ceithre long tra <sup>2</sup>tāngadar Gāidhil gu Heaspāin, i <sup>3</sup>mōrseisiur amhus gan mhnā. Brath, lucht luingi. <sup>4</sup>Oige i Uige, lucht dā long—dā bhrāthair iad, i. dā mae Alloit meie <sup>5</sup>Ogamain meic Thoithechta meic <sup>6</sup>Teitrig meie <sup>7</sup>Ēbir <sup>8</sup>Duinn meic <sup>9</sup>Alloit meic Ogamoin. <sup>10</sup>Mandtan, lucht <sup>11</sup>luinge, mac <sup>12</sup>Caicher meie Earchodha

160. <sup>1</sup> gabsad <sup>2</sup> sic M; iar nGaethloighibh Meadh eobaedhai B <sup>3</sup>ruead <sup>4</sup>find <sup>5</sup>Emer Glunfind <sup>6</sup>comarthada gela <sup>7</sup>ins. <sup>8</sup>fa <sup>9</sup>sech <sup>10</sup>tar <sup>11</sup>fa dosiden fa fua Feibrig, ua dosiden i. Nuada.

161. <sup>1</sup> Deatha <sup>2</sup>Ercha <sup>3</sup>Alloit <sup>4</sup>Nuadad <sup>5</sup>Neanual <sup>6</sup>Febri <sup>7</sup>Agnoin Phind <sup>8</sup>Laimfind <sup>9</sup>Agnoimoin <sup>10</sup>Thait <sup>11</sup>ain <sup>12</sup>Ēbir Scuit <sup>13</sup>Gaeidil <sup>14-15</sup>om. <sup>16</sup>he sin tanic as <sup>17</sup>laigib <sup>18</sup>om. ar ut B <sup>19</sup>ian <sup>20</sup>Chreid <sup>21</sup>co Hisp. <sup>22</sup>om. iar sin, ins. <sup>23</sup>: gabsad <sup>24</sup>Er.

160. Thereafter they settled in the Maeotic Marshes. There a son was born to Lamfhind, Eber Glunfhind: that is, white marks were on his knees. He it is who was chieftain after his father. His grandson was Febri: his grandson was Nuadu.

161. Brath s. Death s. Ercha s. Allot s. Nuadu s. Nenual s. Febri Glas s. Agni Find s. Eber Glunfhind s. Lamfhind s. Agnomain s. Tat s. Ogamain s. Boamain s. Eber Scot s. Sru s. Esru s. Gaidel from whom are the Gaidil. He it is who came in [sic, read “out of”] the Marshes, along the Torrian Sea, to Crete and to Sicily, and thereafter they reached Spain. They took Spain by force.

162. As for Agnomain s. Tat, he was the Gaedil-chieftain who came out of Seythia. He had two sons, Lamfhind and Alloth. Lamfhind had one son, Eber Glunfhind. Alloth had one son, Eber Dub, at the same time as [the sojourn in] the Marshes. They had two grandsons in joint rule, Toithecht s. Tetrech s. Eber Donn, and Nenual s. Febri s. Agnomain s. Eber Glunfhind; there was also Sothecht s. Mantan s. Caicher.

163. Four ships' companies strong came the Gaedil to Spain, with seven unwived hirelings. Brath, a ship's company. Ocee and Uece, two ships' companies: two brethren were they, the sons of Allot s. Ogamain s. Toithecht s. Tetrech s. Eber Donn (*read* Dub) s. Allot s. Ogamain. Mantan, a ship's company—s. Caicher s.

162. <sup>1</sup> Aignoimen <sup>2</sup>Gaeidel-toiseach <sup>3</sup>tanic <sup>4</sup>Alloit <sup>5</sup>ac LamFind <sup>6</sup>ac <sup>7</sup>comaimsir <sup>8</sup>Gaethlaidib <sup>9</sup>ua aco <sup>10</sup>theas <sup>11</sup>Toithechta <sup>12</sup>Teitrig <sup>13</sup>Duib <sup>14</sup>Febrig <sup>15</sup>Agnoin <sup>16</sup>Seothechta <sup>17</sup>Mantan <sup>18</sup>ins. druid.

163. <sup>1</sup> cheathra <sup>2</sup>thancadar Gaeidil co <sup>3</sup>moirfeser amus cen mnaí <sup>4</sup>Oici i Uici <sup>5</sup>Nenuaill m. Nemain m. Alloit m. Agnoimen <sup>6</sup>Seitrig <sup>7</sup>Duib <sup>8</sup>Alloit m. Ogamain m. Beoamain <sup>9</sup>Mantan <sup>10</sup>luingi i. <sup>11</sup>Caithir m. Erchada

meie <sup>12</sup>Caemtheachta meic <sup>13</sup>Toitheachta meic <sup>14</sup>Mandtain meic Caichir drūadh <sup>15</sup>qui <sup>16</sup>fecit profetiam, meic <sup>17</sup>Ēbir Eachrūaidh <sup>18</sup>meic Thait meic <sup>19</sup>Ogamoin.

**164.** Trī catha imorro ro <sup>1</sup>brisidar īar ndul <sup>2</sup>an Easpāin, <sup>3</sup>i. cath for <sup>4</sup>Toiseacha <sup>5</sup>cath for <sup>6</sup>Longbarda <sup>7</sup>cath for <sup>8</sup>Baceo. <sup>9</sup>Tānig tām forro, <sup>10</sup>con eibleidar ceathrar ar <sup>11</sup>fichit dībh im <sup>10</sup>Oige <sup>11</sup>im Uige, <sup>12</sup>eona tērno ass na dā luing acht dā cuigear im En mac Uige <sup>12</sup>im Un mac <sup>13</sup>Uige.

**165.** Bāi mac maith <sup>1</sup>ag Brath i. <sup>2</sup>Breogan, <sup>3</sup>ag a ndernadh Tōr <sup>4</sup>mBreogan <sup>5</sup>in chathair i. <sup>6</sup>Brigandsia <sup>7</sup>a hainm. A Tōr <sup>8</sup>Breogain imorro adceas <sup>9</sup>Ēriu <sup>10</sup>feascur <sup>11</sup>geimrigh, † i. <sup>12</sup>oidhche samhna || adeondaire Ith mac Breogain, amail ro chan Gilla Caeman in duan,<sup>12</sup>

*Gāedel Glas ōtat Gāedil . . .*

## APPENDIX.

### THE LIST OF LANGUAGES.

| L       | F       | B         |
|---------|---------|-----------|
| Betin   | Betin   | Beithin   |
| Scitin  | Scetin  | Seethin   |
| Scill   | Scill   | Seill     |
| Scartin | Scartin | Scairthin |
| Guit    | Guth    | Guth      |

<sup>11</sup>-thechta <sup>12</sup>-thechta <sup>13</sup>Mantain m. Cathair <sup>14</sup>om. qui  
<sup>15</sup>fecit prophetsiam <sup>16</sup>Emir Echruaid <sup>17</sup>om. m. Tait <sup>18</sup>-main.  
**164.** <sup>1</sup>brisadar <sup>2</sup>in <sup>3</sup>om. i. <sup>4</sup>Baeru <sup>5</sup>Toisachu <sup>6</sup>Longbardu  
<sup>7</sup>co tanic <sup>8</sup>conebladar <sup>9</sup>fichit <sup>10</sup>Oici <sup>11</sup>Uici <sup>12-13</sup>om. <sup>12</sup>Uici.

<sup>1</sup> Words and letters in this column contained in brackets are now lost from the MS., but restored from O'Curry's transcript.

Ercha s. Coemthecht s. Soithecht (*sic lege*) s. Mantan s. Caicher the druid *qui fecit prophetiam* s. Eber Echruad s. Tat s. Ogamain.

**164.** They broke three battles after going into Spain : a battle against the Tuscans, a battle against the Langobardi, and a battle against the Barchu. There came a plague upon them, so that four and twenty of their number died, including Oece and Ucee. Out of the two ships none escaped, save twice five men, including En s. Oece (*sic lege*) and Un s. Ucee.

**165.** Brath had a good son named Breogan, by whom was built the Tower of Breogan and the city which is called Braganza. From Breogan's Tower was Ireland seen on a winter evening, to wit, on Samain evening. Ith s. Breogan saw it, as Gilla Coeman sang the song,

*Poem no. XIII.*

| M        | H                      |
|----------|------------------------|
| Beithin  | Bithynian <sup>2</sup> |
| Sceithin | Scythian               |
| Seill    | Cilician               |
| Scartain | Hyrcanian              |
| Guth     | Gothic                 |

**165.** <sup>1</sup>oc <sup>2</sup>Breogu <sup>3</sup>oc a ndearnad <sup>4</sup>mBreogaind <sup>5</sup>g *ins. sec.*  
man. B: Briainsia M <sup>6</sup>ainm na cathrach <sup>7</sup>Breogaind <sup>8</sup>Erind  
<sup>9</sup>om. i <sup>10</sup>gemrid <sup>11</sup>aidehi Samna adehonnaire <sup>12</sup>ins. -sa, ca derbad.

<sup>2</sup> On the translations suggested in this column, see the notes (below, p. 148 ff.).

| L           | F                 | B                     |
|-------------|-------------------|-----------------------|
| G(r)eic     | Greig             | Greig                 |
| G(erman)    | German            | Gearmain              |
| G(aill)     | Gaill             | Gaill                 |
| (Poimp)     | Poimp             | Poimp                 |
| (Frigia)    | Frigia            | Frigia                |
| (Caispia)   | Caspa             | Caispia               |
| Dardain     | Dardan            | Dardain <sup>3</sup>  |
| Pampil      | Pampil            | Poimpil               |
| Morind      | Morand            | Morand <sup>4</sup>   |
| Liguirn     | Ligirnn           | Ligearn <sup>5</sup>  |
| Oatri       | Daithri           | Daithri               |
| Cret        | Cret <sup>6</sup> | Creid                 |
| Corsie      | Coirsie           | Coirsiee              |
| (S)icil     | Sicil             | Siccill               |
| (Reid)      | Reit              | Reit                  |
| (Sardain)   | Sardan            | Sardan                |
| (Magidon)   | Macindon          | Maighdonia            |
| Tesail      | Teasail           | Teascul               |
| Armein      | Armein            | Airmeint <sup>7</sup> |
| Dalmait     | Dalmait           | Dalmain <sup>8</sup>  |
| Romain      | Romain            | Romain                |
| Rugind      | Rungind           | Ruiceind              |
| Moisig      | Mosie             | Moissice              |
| Arboi       | Arboin            | Arbboin               |
| (Hisbain)   | Hispan            | Hispain               |
| (Gairit)    | Gairit            | Gairitt               |
| (Huinus)ind | Huinusind         | Huinusind             |

<sup>3</sup> Might possibly (but not probably) be *Dardamh*.<sup>4</sup> A large dot (accidental) over the *d*.<sup>5</sup> A small dot, also accidental, over the *g*.

| M         | H         |                     |
|-----------|-----------|---------------------|
| Greig     | Greig     | <i>Greek</i>        |
| Germain   | Germain   | <i>Germanic</i>     |
| Gaill     | Gaill     | <i>Gaulish</i>      |
| Poimp     | Poimp     | <i>Pentapolitan</i> |
| Frigia    | Frigia    | <i>Phrygian</i>     |
| Caispia   | Caispia   | <i>Cappadocian</i>  |
| Dardain   | Dardain   | <i>Dardanian</i>    |
| Poimpil   | Poimpil   | <i>Pamphylian</i>   |
| Morand    | Morund    | <i>Mauretanian</i>  |
| Ligern    | Ligern    | <i>Lycaonian</i>    |
| Daithri   | Daithri   | ?                   |
| Creit     | Creid     | <i>Cretan</i>       |
| Coirsie   | Coirsig   | <i>Corsican</i>     |
| Sicil     | Sicil     | <i>Sicilian</i>     |
| Reid      | Reid      | <i>Raetian</i>      |
| Sardain   | Sardain   | <i>Sardinian</i>    |
| Magidon   | Maigidoin | <i>Macedonian</i>   |
| Teasal    | Tesail    | <i>Thessalian</i>   |
| Mairmen   | Mairmein  | <i>Armenian</i>     |
| Dalmain   | Dalmain   | <i>Dalmatian</i>    |
| Romain    | Romain    | <i>Roman(?)</i>     |
| Ruicend   | Ruicend   | <i>Rheginian</i>    |
| Moisiuc   | Maisiuc   | ?                   |
| Arboin    | Arbain    | <i>Narbonian</i>    |
| Hisbain   | Espan     | <i>Hispanic</i>     |
| Gairit    | Gairit    | <i>Galatian</i>     |
| Huinusind | Huinusind | <i>Phoenician</i>   |

<sup>6</sup> Written C<sup>r</sup>t.<sup>7</sup> Or perhaps *Airineint*.<sup>8</sup> Changed from *Dalmuin*.

| L                 | F                     | B                    |
|-------------------|-----------------------|----------------------|
| (Saraic)          | Saraic                | Saraicc              |
| ... <sup>11</sup> | Broes                 | Broess               |
| ... <sup>11</sup> | Brit                  | Britt                |
| Oric              | Horeri <sup>9</sup>   | Horeri               |
| Burgan            | Burgan                | Burgan               |
| Belgaig           | Belgal                | Bealgal              |
| Mugaig            | Mucaig                | Muccaigh             |
| Boét              | Boet                  | Boet                 |
| India             | India                 | Indnia               |
| Pardae            | Partia                | Partia <sup>10</sup> |
| Callie            | Callia                | Caillia              |
| Siria             | Siriat                | Siriat               |
| (Aidin)           | ... <sup>11</sup>     | ... <sup>11</sup>    |
| ... <sup>11</sup> | Galliat               | ... <sup>11</sup>    |
| ... <sup>11</sup> | Acait                 | ... <sup>11</sup>    |
| Atheni            | Atini                 | Aitini               |
| Albain            | Albain                | Albain               |
| Saxus             | Saxus                 | Saxus                |
| Ebre              | Ebreus                | Ebrus                |
| Ardain            | Ardan                 | Ardan                |
| Moysi             | Moisi                 | Moysi                |
| Traciae           | Tracia                | Traigia              |
| Edis              | Edis                  | Edis                 |
| Uesogiam          | Uesogum               | Ulsogum              |
| Tripolita         | Tripolita             | Tripolita            |
| Zeugis            | Reuigis               | Remighis             |
| Numa              | Munausa <sup>14</sup> | Munausa              |

<sup>9</sup> Written Horci.<sup>10</sup> Or perhaps Pardia.

| M                 | H                 |                           |
|-------------------|-------------------|---------------------------|
| Saraic            | Saraicc           | Saracenic                 |
| Breois            | Breós             | Rhodian                   |
| Brit              | Brit              | British                   |
| Horeid            | Horchind          | Illyrican(?)              |
| Brugan            | Brugán            | Burgundian                |
| Belgal            | Belgal            | Belgian                   |
| Mucaid            | Muccaid           | Mygdonian(?)              |
| Beot              | Beót              | Boeotian                  |
| India             | India             | Indian                    |
| Partia            | Pairtia           | Parthian                  |
| Caillia           | Caillia           | Carian(?)                 |
| Siriath           | Siriath           | Syrian                    |
| ... <sup>11</sup> | ... <sup>11</sup> | Alanian                   |
| ... <sup>11</sup> | ... <sup>11</sup> | Galatian                  |
| ... <sup>11</sup> | ... <sup>11</sup> | Achaean                   |
| Aitim             | Aitime            | Athenian                  |
| Albain            | Albain            | Albanian                  |
| Saxus             | Saxus             | Saxon                     |
| Ebreus            | Ebreus            | Hebrew                    |
| Ardan             | Ardan             | Arcadian                  |
| Moisice           | ... <sup>11</sup> | Moesian                   |
| Tragia            | Tragia            | Thracian                  |
| Eidis             | Eidist            | Hellenic(?) <sup>15</sup> |
| Ulsogum           | Ulsogum           | Pelasgian                 |
| Tripolitia        | Tripolia          | Tripolitan                |
| Remigis           | Remigis           | Zeugian                   |
| Munchusa          | Munchusu          | Numidian                  |

<sup>11</sup> These dots represent omissions, not lacunae due to injury of the MS.<sup>14</sup> Written Munaşa.<sup>15</sup> Or perhaps Edessian.

| L                      | F                    | B         |
|------------------------|----------------------|-----------|
| Murit                  | Muirid               | . . .     |
| Hicail                 | Hicail <sup>12</sup> | Iecail    |
| Gaedilg                | Gaedelg              | Gaedhealg |
| . . .                  | . . .                | . . .     |
| Media                  | Meidia               | Meidia    |
| Foirni                 | Foirnne              | Foirni    |
| Grinni                 | Grinde               | Grinni    |
| Franc                  | Franc                | Frangc    |
| Fresin                 | Freise               | Freissi   |
| Longbard               | Longbhaird           | Longbaird |
| Lacedemo[in]           | Bacidhoin            | Baicidoni |
| Troiana                | Tronna               | Toronda   |
| Colechia               | Colacha              | Colacha   |
| Caspia                 | Caspia               | Caspia    |
| Aegipt <sup>13</sup>   | Eigipt               | Eigeipt   |
| Aethioip <sup>14</sup> | Ethob                | Ethiop    |
| . . .                  | . . .                | . . .     |
| . . .                  | . . .                | . . .     |
| . . .                  | . . .                | . . .     |

<sup>12</sup> Written H'cail.<sup>13</sup> The first n of this version has obviously arisen from a cc in the exemplar which was not clear to the scribe.<sup>14</sup> To make the tables uniform these two names are printed in the order followed by L, but in all the other MSS. the second name comes first.

| M                   | H                     |              |
|---------------------|-----------------------|--------------|
| . . .               | . . .                 | Mauretanian  |
| Iaail <sup>15</sup> | Iaail <sup>13</sup>   | Italian      |
| Gaeidelg            | Gaedelg               | Gaelic       |
| . . .               | Moisice               | Moesian      |
| Meidia              | Media                 | Median       |
| Forne               | Foirne                | Persian      |
| Graidi              | Grandi                | Cyrenean(?)  |
| Frangc              | Fraigc                | Frankish     |
| Fresi               | Freisi                | Fresian      |
| Longbard            | Longbaird             | Lombardie    |
| Baicidoin           | Baicidoin             | Lacedemonian |
| Tronna              | Tronda                | Trojan       |
| Colacha             | Colacha               | Cycladic     |
| Caispia             | Caispia               | Caspian      |
| Eigeift             | Eigipt                | Egyptian     |
| Eitheoip            | Eitheóip              | Aethiopian   |
| Asdia <sup>17</sup> | Aissdia <sup>15</sup> | . . .        |
| Cuimniu             | Cuimniu               | . . .        |
| Gudsain             | Gudsain               | . . .        |

<sup>15</sup> The names must have been in a columnar arrangement in vHMB, and the words as dia cuimniugud-sain "to memorize that" must have been divided into three more or less equal parts to fill up three blank lines in the last column. It was natural for the unintelligent scribe of xH to fall into the trap and to take these uoces nihili for the last three names in the list: but that xM did so likewise suggests that the mistake already existed in vHMB. It is possible that for once the narrow columns of vB, compelling a redistribution of the names, enabled xB to restore the correct reading.

## THE VERSE TEXTS OF SECTION II.

## X.

R<sup>1</sup> ¶ 106 (L 1 γ 37: F 2 α 22). R<sup>3</sup> ¶ 140 (B 10 α 12:  
M 268 β 47; H 100 β 5).

|   |     |
|---|-----|
| <sup>1</sup> Fēne ð <sup>2</sup> Fheinius <sup>3</sup> asbertar —   | 305 |
| <sup>4</sup> brig <sup>5</sup> can <sup>6</sup> dochta :            |     |
| <sup>7</sup> Gāedil ð <sup>8</sup> Gāediul Glas <sup>9</sup> garta, |     |
| <sup>10</sup> Scuit ð <sup>11</sup> Scota.                          |     |

<sup>1</sup>Féni LFM Feine B      <sup>2</sup>Fenius L Hinias F Fheinias B Fhenius MH  
<sup>3</sup>asherta F adbertha B adbertha MII      <sup>4</sup>bright B      <sup>5</sup>een L gan B  
<sup>6</sup>docta L (dochta in O'Curry's transcript, but though there appears to be  
a mark over the c in the original, it does not resemble the usual lenition-  
mark; not in facsimile): lochta H      <sup>7</sup>Gaedil (or perhaps Gao- with o

## XI.

R<sup>1</sup> and Min ¶ 107 (L 1 δ 8: F 2 β 13: μΛ 26 α 18:  
μR 91 γ 5). R<sup>3</sup> ¶ 142 (B 10 α 37: M 268 δ 1: H 100 β 22).

|   |     |
|---|-----|
| 1. <sup>1</sup> Bērla <sup>2</sup> in <sup>3</sup> domain, <sup>4</sup> dēahaid <sup>5</sup> lib,<br><sup>6</sup> Bethin, <sup>7</sup> Seithin, Seill, <sup>8</sup> Seartain, | 310 |
| <sup>9</sup> Guth, <sup>10</sup> Grēc, <sup>11</sup> Germāin, Gaill eo ngrāin, <sup>11</sup>  |     |
| <sup>12</sup> Paimp, <sup>13</sup> Frigia, <sup>14</sup> Dalmait, <sup>15</sup> Dardāin.  |     |
| 2. <sup>1</sup> Poimpil, <sup>2</sup> Morind, <sup>3</sup> Ligairn lir,<br><sup>4</sup> Oatre, <sup>5</sup> Creit, <sup>6</sup> Corsie, <sup>7</sup> Cipir,                   | 315 |
| <sup>8</sup> Tessail, <sup>9</sup> Caspia, <sup>10</sup> Armēin <sup>11</sup> āin,<br><sup>12</sup> Reit, <sup>13</sup> Sieil, <sup>14</sup> Saraic, <sup>15</sup> Sardāin.   |     |

<sup>1</sup>berlai B      <sup>2</sup>an H      <sup>3</sup>domun B domuin H      <sup>4</sup>decid L dechaidh μΔ B  
dechthar MII      <sup>5</sup>libh μΔ B      <sup>6</sup>Beitin F Beithin R<sup>3</sup>      <sup>7</sup>Seithin FMH  
Seithin μRB      <sup>8</sup>Scartin F Scarthain μRMH Scartin (a very small dot,  
not a lenition-mark, over the t) μΔ      <sup>9</sup>Guith L Goith μΔμR om. L      <sup>10</sup>Greice  
μΔ Greig B Greg MII      <sup>11-12</sup>Gall (Goill μR) Germain eo ngrain μΔμR: om. B  
<sup>12</sup>Poimp LFMH om. B      <sup>13</sup>Frigia H      <sup>14</sup>Dalmait FB Dalmaid MII  
<sup>15</sup>Dardan FH.

## THE VERSE TEXTS OF SECTION II.

## X.

Feni are named from Feinius —  
a meaning without secretiveness :  
Gaedil from comely Gaedel Glas,  
Scots from Scota.

inserted above the line: lenition-mark over d sec. man.: two dots side by  
side beneath d, and an i beneath them F Gaedheil B Gaeid- MII      <sup>8</sup>Gaedil  
F Gaedhel B Gaeidel M      <sup>9</sup>gartha B      <sup>10</sup>Scuitt L Sguitt B      <sup>11</sup>Scota changed  
to Scoto by re-inker L.

## XI.

|  |
|--|
| 1.      The languages of the world, see for yourselves—<br>Bithynia, Scythia, Cilicia, Hyreania,<br>Gothia, Graecia, Germania, Gallia with horror,<br>Pentapolis, Phrygia, Dalmatia, Dardania. |
| 2.      Pamphylia, Mauretania, populous Lyeaonia,<br>Baetria, Creta, Corsica, Cyprus,<br>Thessalia, Cappadocia, noble Armenia,<br>Raetia, Sicilia, Saracen-land, Sardinia.                     |

2. <sup>1</sup>Poim L Pampil F Paimpil μΔμR      <sup>2</sup>Morann F Morinn μR Morand  
BM Morund H      <sup>3</sup>Liguīrn L μΔμR Ligirnn F Ligern B Ligarn MII  
<sup>4</sup>Oitri F Ogu (sic) μΔμR Daithri BM Daithri H      <sup>5</sup>Creid FMH      <sup>6</sup>Coirsie  
FμRMH Coir B      <sup>7</sup>Cibir F Sicil MII      <sup>8</sup>Tesail μΔμR II Teasail BIM  
<sup>9</sup>Caispia H      <sup>10</sup>Armen FμR Airmen MII      <sup>11</sup>am B      <sup>12</sup>Reic F Reicc B  
Ree M Reig H      <sup>13</sup>Sicell B Siric II      <sup>14</sup>Sarait μΔμR Sairic II      <sup>15</sup>Sardan F.

3. <sup>1</sup>Belgaig, <sup>2</sup>Boet, <sup>3</sup>Bretnais, <sup>4</sup>Brôes <sup>5</sup>bind,  
<sup>6</sup>Hispânia, <sup>7</sup>Româin, <sup>8</sup>Rugind,  
<sup>9</sup>Humind, <sup>10</sup>India, <sup>11</sup>Araib ëir,  
<sup>12</sup>Mueaig, <sup>13</sup>Maisie, <sup>14</sup>Maeidöin. 320
4. <sup>1</sup>Parthia, <sup>2</sup>Callia, Siria, <sup>3</sup>Sax,  
<sup>4</sup>Athin, <sup>5</sup>Achait, <sup>6</sup>Albanicas,  
<sup>7</sup>Ebra, Ardain, <sup>8</sup>Galait <sup>9</sup>glain,  
<sup>10</sup>Troia, <sup>11</sup>Tesalia, <sup>12</sup>Colaig.
5. <sup>1</sup>Maisi, <sup>2</sup>Media, <sup>3</sup>Foirni, <sup>4</sup>Frane,  
<sup>5</sup>Grimni, <sup>6</sup>Laedemoïn, <sup>7</sup>Longbard,  
<sup>8</sup>Tracia, <sup>9</sup>Numeid, Edis — <sup>10</sup>éist!  
<sup>11</sup>Ecaill ard, <sup>9</sup> <sup>12</sup>Ethioip, Égipit.<sup>12</sup> 325
6. <sup>1</sup>Ac sin lín <sup>2</sup>mbérla <sup>3</sup>een <sup>4</sup>meirg  
<sup>5</sup>as ro <sup>6</sup>theip <sup>7</sup>Gaedel <sup>8</sup>Gaedeilg:  
<sup>9</sup>aichnid <sup>10</sup>dam <sup>11</sup>a rēim érgna,  
<sup>12</sup>na <sup>13</sup>haiemi, na <sup>14</sup>hil-bérla. 330

3. <sup>1</sup>Bergaig L Belgait  $\mu_{\wedge}\mu R$  Belgail BM Bealgail II      <sup>2</sup>Baeth FR<sup>2</sup>  
<sup>3</sup>Britain F $\mu_{\wedge}\mu R$  om. B Bretnais M Bretnus H      <sup>4</sup>Bras FM om.  $\mu_{\wedge}\mu R$   
Brass B Bres H      <sup>5</sup>binn  $\mu R$       <sup>6</sup>no Umania ins. above line in bad hand  
F: Asbain F, Espania  $\mu_{\wedge}$  Baraes, Hespain  $\mu R$  Espan BM Espan H  
<sup>7</sup>Rō in text, and ain ins. above line in same hand as previous insertion F  
<sup>8</sup>ins. is R<sup>2</sup>: Ruigind F Ruicind BM Rucind H      <sup>9</sup>Huminn  $\mu R$  Um B Umain  
M Uamain H      <sup>10</sup>Indiæ L Innia  $\mu R$       <sup>11</sup>Araig, with no b written above the  
g in the same bad hand F Araip  $\mu_{\wedge}$  Aragh B Aroic H      <sup>12</sup>Magoich  $\mu_{\wedge}$   
Magoic  $\mu R$  Muecaidh B Muecaid H      <sup>13</sup>Masic L Moisic FB Moesic  $\mu_{\wedge}$   
Maisic  $\mu R$  Maisich M Maissich H      <sup>14</sup>Magdoin O'Curry's transcript,  
wrongly, Macidain L Macedoin  $\mu_{\wedge}\mu R$  Nagidoin B Maigidoin MH.

4. <sup>1</sup>Partia FB Pairtia MH      <sup>2</sup>om. L Calldia  $\mu R$  Caillia R<sup>2</sup>      <sup>3</sup>Saxus L  
Sachs F Saxs  $\mu R$  Saxx B      <sup>4</sup>Atin F Sachain  $\mu_{\wedge}$  Achain  $\mu R$  Aitin R<sup>2</sup>  
<sup>5</sup>Acait FB Accait MH      <sup>6</sup>Albain cais L Albancas F Albancass  $\mu_{\wedge}$   
Albanachas  $\mu R$  Albanchass BH Albanchus M      <sup>7</sup>Abra F Eabra BM  
<sup>8</sup>Galiath FM Gaillia H      <sup>9</sup>glan preceded by a dot of punctuation L gloin  
FM      <sup>10</sup>T<sup>o</sup>rria glossed, apparently in the same bad hand as before, no  
Toria (but reading doubtful) F Troighia B Toirria MH      <sup>11</sup>Teassalia B  
Tesailia  $\mu_{\wedge}$  H      <sup>12</sup>Colaich  $\mu_{\wedge}\mu R$  Colaigh B Colaig MH.

5. <sup>1</sup>Moysi L Moissia  $\mu_{\wedge}$  Moessia  $\mu R$       <sup>2</sup>Meidia F Meidi M Maidia H  
<sup>1</sup>Farni L Forne F Fairne  $\mu_{\wedge}\mu R$  Forni H      <sup>4</sup>Graig L Frainc  $\mu_{\wedge}\mu R$

3. Belgia, Boeotia, Brittanía, tuneful Rhodos,  
Hispania, Roma,<sup>(a)</sup> Rhegini,  
Phoenicia, India, golden Arabia<sup>(b)</sup>,  
Mygdonia, Mazaea, Macedonia.
4. Parthia, Caria, Syria, Saxones,  
Athenae, Achaia, Albania,  
Hebraei, Arcadia, clear Galatia,  
Troas, Thessalia, Cyclades.
5. Moesia, Media, Persida, Franci,  
Cyrene, Laedeaemonia, Langobardi,  
Thracia, Numidia, Hellas (?) — hear it!  
Lofty Italia, Ethiopia, Egypt.
6. That is the tally of languages without tarnish  
out of which Gaedel cut Gaedelic :  
known to me is their roll of understanding,  
the groups, the manifold languages.

Frainge R<sup>3</sup>      <sup>6</sup>Grindi FBH Grinne  $\mu_{\wedge}\mu R$  Graindi H      <sup>6</sup>glossed no  
Dinsicon (?) in late sec. man. hardly legible L; Laicidon glossed no dimhon  
in the same bad hand as before F; Laicedemoïn  $\mu_{\wedge}\mu R$  Laiedimon B Laicidoïn  
M Laigidoïn H      <sup>7</sup>Longbard L Longbaird F $\mu_{\wedge}\mu RBH$       <sup>8</sup>Traicia F Tragia  
B Traigia MH      <sup>9-10</sup>Numiath Edist Ese Ieail ard F Numia Eisil Eire  
Irehain ard  $\mu_{\wedge}$  Anum Achaid Eisil Eire IIrcain ard  $\mu R$  Nuimmiath Edist  
Ese Eacail Ard B Numia Eigest (-ist H) Est Ecaill ard MH      <sup>11</sup>om. L  
<sup>11</sup>Escaill ard L      <sup>12-13</sup>Etheob Egft F Etheop Eigift  $\mu_{\wedge}$  Ethoip Egpt  $\mu R$   
Ethoip Eigibht B ocus Eigept (-eipt H) MH.

6. <sup>1</sup>a še in L (the dot om. O'Curry's transcript but clear in MS.) ac  
sain F $\mu_{\wedge}$  ahain  $\mu R$  ag sin BH      <sup>2</sup>berla L berlad F mberladh B      <sup>3</sup>an  
FMH gan B      <sup>4</sup>merg  $\mu_{\wedge} M$       <sup>5</sup>as ar FR<sup>2</sup> asso  $\mu_{\wedge}$       <sup>6</sup>teib F teip  $\mu R$   
theib BM      <sup>7</sup>Gaedil F Goedel  $\mu_{\wedge}\mu R$  Gaedhel B Gaeidel M      <sup>8</sup>Gaedilg L  
Gaedelg F Gaidilg  $\mu_{\wedge}$  Gaidile  $\mu R$  nGaeidleig B Gaeideig M Gaeideg H  
<sup>9</sup>aichnidh  $\mu_{\wedge}\mu R$  aithni BH aithnid M      <sup>10</sup>do L  $\mu_{\wedge}\mu R$  damh B dan M  
<sup>11</sup>ar a érgna L (second a om. O'Curry, wrongly) a rem ergna FM ar a  
érgna  $\mu_{\wedge}\mu R$  a reim argna B      <sup>12</sup>an  $\mu R$  om. H      <sup>13</sup>haieme L n-aiemi F  
haieme  $\mu_{\wedge}$  aieme  $\mu R$  na naicmed BM aiemedha H      <sup>14</sup>nil-berla F $\mu R$ H  
n-in berla B.

(a) Or Pannonia: see p. 151, no. 26.

(b) Or Narbona: see *ibid.* no. 29.

## XII.

R<sup>1</sup> ¶ 107 (L *om.* : F 2 γ 8). R<sup>2</sup> ¶ 125 (V 2 γ 18). R<sup>3</sup> ¶ 150  
(B 10 δ 13 : M 269 γ 31).

|   |     |
|---|-----|
| <sup>1</sup> Cethracha γ <sup>2</sup> cethri <sup>3</sup> cēt                 |     |
| <sup>4</sup> do bliadnaib—nī <sup>5</sup> himarbrēec—                         |     |
| <sup>6</sup> doluid <sup>7</sup> tūath Dē, <sup>8</sup> derb <sup>9</sup> lib | 335 |
| tar <sup>10</sup> muinceind Mara <sup>11</sup> Romair,                        |     |
| <sup>12</sup> co ngabsat <sup>13</sup> Sečim don muir <sup>14</sup> menn      |     |
| Meic <sup>15</sup> Milidh <sup>16</sup> i tir <sup>17</sup> Érenn.            |     |

<sup>1</sup>cetracha FV ceatracha B eathracha M <sup>2</sup>ceitri F eathra M <sup>3</sup>chet M  
<sup>4</sup>do bliā F da VM <sup>5</sup>himarbreg FB himurbreg V himirbreg M <sup>6</sup>daluid M  
<sup>7</sup>Tuatha B <sup>8</sup>dearb BH <sup>9</sup>diub (*sic*) V libh B <sup>10</sup>muincein F muinceand M

## XIII.

R<sup>1</sup> and Min ¶ 117 (L 2 β 10 : F 3 β 14 : μV [V<sup>3</sup>] 1 α 1<sup>(b)</sup> :  
μΔ 26 δ 24 : μR 92 δ 3, *first quatrain only*). R<sup>3</sup> ¶ 165  
(B 11 δ 15 : M 271 α 30).

|    |  |     |
|----|--|-----|
| 1. | <sup>1</sup> Gāedel <sup>2</sup> Glas <sup>3</sup> ötat <sup>4</sup> Gāedil,<br>mac- <sup>5</sup> side <sup>6</sup> Niūil <sup>7</sup> nert-māinig :   | 340 |
|    | <sup>8</sup> ro bo <sup>9</sup> thrēn <sup>10</sup> tīar γ <sup>11</sup> tair,<br>Nēl mac <sup>12</sup> Feiniusa <sup>13</sup> Farrsaid.   |     |
| 2. | Dā mac <sup>1</sup> ae <sup>2</sup> Fēnius, fir <sup>3</sup> dam,<br><sup>4</sup> Nēl ār n-athair <sup>5</sup> is <sup>6</sup> Noenal,<br><sup>7</sup> rucad <sup>8</sup> Nēl <sup>9</sup> ocon Tūr <sup>10</sup> tair,<br><sup>11</sup> Noenal <sup>12</sup> eon <sup>13</sup> Seithia seíath- <sup>14</sup> glain. | 345 |
| 3. | <sup>1</sup> Tar ēis <sup>2</sup> Feiniusa in läich lir<br><sup>3</sup> imtnūth <sup>4</sup> itir na <sup>5</sup> brāithrib:<br><sup>6</sup> do marb Nēl <sup>7</sup> Nenual nar mīn;<br><sup>8</sup> do <sup>9</sup> hindarbad in <sup>10</sup> t-ard-rig.  | 350 |

1. <sup>1</sup>Gaedel F Goedel μΔ Gaidel μR Gaeideal M <sup>2</sup>Glass LF μΔ  
<sup>3</sup>ötat F μΔ M otaid B <sup>4</sup>Goidil μΔ Gaidil μR Gaeidil B Gaeidil M  
<sup>5</sup>siden F μΔ sidhein B sidein M <sup>6</sup>Niul F <sup>7</sup>-maenaig F -maidmig μΔ  
-mainigh μR neart-main(i)g B -mainich M <sup>8</sup>do and om. bo F ro ba μR  
<sup>9</sup>tren F μΔ μRB <sup>10</sup>tīair F tīair B siar M <sup>11</sup>tāir B soir M <sup>12</sup>Fōeniusa  
L Fēu; F Feniusa μΔ μRM Feinasa B <sup>13</sup>Farsaid L μR Farsaig μΔ Farsaigh  
B Farsaich M.

2. <sup>1</sup>ic LF ag B <sup>2</sup>Fēnius L μΔ M Fenu; F Feinius B <sup>3</sup>-mark of "m"  
yc μΔ; damh B <sup>4</sup>Nell ar natair F: Nell also B <sup>5</sup>γ L <sup>6</sup>sic L μΔ  
Naenel F Naineal B Noendel M <sup>7</sup>rucad μΔ rugadh B ruetha M <sup>8</sup>Nell F

## OF SECTION II.

## 91

## XII.

Forty and four hundred  
of years—it is no falsehood—  
from when the people of God<sup>(a)</sup> came, be ye certain  
over the surface of *Mare Rubrum*,  
till they landed in Scene from the clear sea,  
they, the Sons of Mil, in the land of Ireland.

<sup>11</sup>romuir VB <sup>12</sup>this couplet *om.* M: corgabsat FV gur gabsat B  
<sup>13</sup>Scen V <sup>14</sup>mend V meand B <sup>15</sup>Milidh F Mileadh B <sup>16</sup>hi V a B  
<sup>17</sup>nErenn VB

## XIII.

1. Gaedel Glas, of whom are the Gaedil,  
son was he of Nel, with store of wealth :  
he was mighty west and east,  
Nel, son of Feinius Farsaid.

2. Feinius had two sons—I speak truth—  
Nel our father and Nenual.  
Nel was born at the Tower in the east,  
Nenual in Scythia, bright as a shield.

3. After Feinius, the hero of ocean,  
there was great envy between the brethren :  
Nel slew Nenual, who was not gentle ;  
the High King was expelled.

<sup>1</sup>ie a F hicon μΔ agon B acon M <sup>10</sup>thair μΔ tāir B toir M <sup>11</sup>Noinel L  
Nenual FM Neanual B <sup>12</sup>sa BM <sup>13</sup>Sgeithia B Seethia M <sup>14</sup>gloin BM.

3. <sup>1</sup>om. this and the next three quatrains L; they have apparently been  
written in, sec. man., in the lower marg., but the writing is now nearly all  
torn away, and what is left is hopelessly illegible: dar es F taireis B

<sup>2</sup>Fenu;a F Feniusa μΔ M <sup>3</sup>Fheniassa B <sup>4</sup>thmuth B -thnud M

<sup>5</sup>etir μΔ <sup>6</sup>brathrib F braithrib B: brāithrib yc μΔ <sup>7</sup>do mbarb F cor  
marb μΔ M gur marbh B <sup>8</sup>Nenual F Ninual μΔ <sup>9</sup>cor μΔ gur B ro M

<sup>10</sup>indarb B <sup>11</sup>taird- μΔ M tarrd-righ B.

(a) The Israelites, not the Tuatha Dé Danann.

(b) Beginning at quatrain 14.

4. Do-<sup>1</sup>chuaid <sup>2</sup>'san <sup>3</sup>Eigipt <sup>4</sup>trē gail  
   <sup>5</sup>eo riacht <sup>6</sup>Forand fortamail;  
   <sup>7</sup>eo tuc <sup>8</sup>Scota, <sup>9</sup>cen <sup>10</sup>sečim <sup>11</sup>ngaind,  
   <sup>12</sup>ingen <sup>13</sup>fial gasta <sup>14</sup>Foraind.
5. <sup>1</sup>Ruc Scota mac do <sup>2</sup>Nel nár,  
   <sup>3</sup>or <sup>4</sup>gein mōr-<sup>5</sup>eined <sup>6</sup>comlán:  
   <sup>7</sup>Gáedel Glas <sup>8</sup>aimm in <sup>9</sup>fír—  
   <sup>10</sup>fa <sup>11</sup>glas a <sup>12</sup>airm <sup>13</sup>sa <sup>14</sup>éidig.
6. Dō <sup>1</sup>ba mae <sup>2</sup>Esrū <sup>3</sup>angbaid,  
   <sup>4</sup>ro bo triath <sup>5</sup>eo <sup>6</sup>from-<sup>7</sup>armaib:  
   mae d <sup>8</sup>Esrū, Srū na <sup>9</sup>slūag <sup>10</sup>sen,  
   dar dúal <sup>11</sup>each clū <sup>12</sup>dar cuired.
7. Srū mac <sup>1</sup>Esrū meic <sup>2</sup>Gáedil  
   <sup>3</sup>ár <sup>4</sup>sen-athair <sup>5</sup>slūag-fáelid,  
   is é <sup>6</sup>fluid <sup>7</sup>bo <sup>8</sup>thūaid <sup>9</sup>dia thaig,  
   <sup>10</sup>dar uecht Mara <sup>11</sup>rúaid Romair.
8. Lucht <sup>1</sup>cethri long <sup>2</sup>lin a slūaig  
   <sup>3</sup>for fut Mara <sup>4</sup>Romair <sup>5</sup>rúaid :  
   <sup>6</sup>i n-a <sup>7</sup>elár-adba, <sup>8</sup>is cet,  
   <sup>9</sup>cethri lánamna <sup>10</sup>fichet.
9. Flaith na <sup>1</sup>Seithia, <sup>2</sup>ba <sup>3</sup>gním <sup>4</sup>glan,  
   in gilla <sup>5</sup>darb ainnm <sup>6</sup>Nenual,  
   is <sup>7</sup>and <sup>8</sup>atbath <sup>9</sup>tall <sup>10</sup>na <sup>11</sup>thig—  
   <sup>12</sup>in tan <sup>13</sup>ráncadar <sup>14</sup>Gáedil.

4. <sup>1</sup>chuaidh  $\mu_A$  cuaidh B   <sup>2</sup>an  $\mu_A$    <sup>3</sup>Eigift F Eigept M   <sup>4</sup>tre ail F  
   tria goil  $\mu_A$  iarsin M   <sup>5</sup>gur rucht B   <sup>6</sup>Foram F M Forond  $\mu_A$    <sup>7</sup>go  
   tug B   <sup>8</sup>Scotta  $\mu_A$    <sup>9</sup>can F gan BM   <sup>10</sup>cheib F seem  $\mu_A$  M   <sup>11</sup>ngenn F  
   <sup>12</sup>ingin F ingean B   <sup>13</sup>fial F  $\mu_A$    <sup>14</sup>Forain F Fhoraind M.

5. <sup>1</sup>rug B   <sup>2</sup>Nell F   <sup>3</sup>gen F chin M   <sup>4</sup>cinid F cineadh B cinead M  
   <sup>5</sup>comslan B   <sup>6</sup>Gáedil F Gaidil  $\mu_A$  Gaeidil M   <sup>7</sup>ins. <sup>8</sup>F  $\mu_A$    <sup>9</sup>fír BM  
   <sup>10</sup>ba  $\mu_A$    <sup>11</sup>glass  $\mu_A$    <sup>12</sup>arm F   <sup>13</sup>éidig F eitig  $\mu_A$  eidigh B eidich M.

6. <sup>1</sup>fa  $\mu_A$  M   <sup>2</sup>Easru BM   <sup>3</sup>baidh  $\mu_A$  B   <sup>4</sup>do FB   <sup>5</sup>eu B  
   <sup>6</sup>tren M   <sup>7</sup>armarbaibh B   <sup>8</sup>Easru BM   <sup>9</sup>sluagh  $\mu_A$    <sup>10</sup>sel  $\mu_A$  nglan B  
   <sup>11</sup>gach B   <sup>12</sup>dar cuirid F re cuired  $\mu_A$  nar coilleadh B rer curead M.

7. <sup>1</sup>Easru BM   <sup>2</sup>Gaidil  $\mu_A$  Gaedhil B Gaeidil M   <sup>3</sup>sean-  $\mu_A$  M   <sup>4</sup>sluagh-  
   failig  $\mu_A$  -failigh B -faelaig M: failid in O'Curry's transcript of L,  
   wrongly   <sup>5</sup>luidh  $\mu_A$  B luig B   <sup>6</sup>fo L  $\mu_A$  M bho B   <sup>7</sup>thuaidh  $\mu_A$  thuigh BM

4. He went into Egypt through valour  
   till he reached powerful Pharao:  
   till he bestowed Scota, of no scanty beauty,  
   the modest, nimble daughter of Pharao.
5. Scota bore a son to noble Nel,  
   from whom was born a perfect great race:  
   Gaedel Glas was the name of the man—  
   green were his arms and his vesture.
6. Fierce Esru was son to him,  
   who was a lord with heavy arms:  
   the son of Esru, Sru of the ancient hosts,  
   to whom was meet all the fame attributed to him.
7. Sru son of Esru son of Gaedel,  
   our ancestor, rejoicing in troops,  
   he it is who went northward to his house,  
   over the surface of the red *Mare Rubrum*.
8. The crews of four ships were the tale of his host  
   along the red *Mare Rubrum* :  
   in his house of planks, we may say,  
   twenty-four wedded couples.
9. The prince of Scythia, it was a clear fact,  
   the youth whose name was Nenual,  
   it is then he died yonder in his house—  
   when the Gaedil arrived.

<sup>1</sup> the words dia thaig ar fud written in rasura in a late bad hand F: dia taig  $\mu_A$  da thoigh B dia tig M   <sup>2</sup>ar ut  $\mu_A$  M ar fud FB   <sup>3</sup>Ruad F  
   Ruaidh BM romur F romoir B.

<sup>4</sup> <sup>1</sup>ceitri FB ceathra M   <sup>2</sup>lin badly written in a blank space which  
   has contained two erased words F   <sup>3</sup>for fut L ar fud F arut  $\mu_A$  arud B  
   ar fut M   <sup>4</sup>romuir B   <sup>5</sup>Ruaidh B   <sup>6</sup>ins. tall L: batar gach claradba  $\mu_A$ :  
   in each FM in gach B   <sup>7</sup>clair L ellar, the first I stroked through F  
   <sup>8</sup>fa cert F ba ceart B fa cet M   <sup>9</sup>ceit (om. -ri) F .iii. apparently mis-  
   written im B ceithri M   <sup>10</sup>fichead B ficed M.

<sup>9</sup> <sup>1</sup>Seethia FBM   <sup>2</sup>bo F fa BM   <sup>3</sup>gairm F  $\mu_A$  BM   <sup>4</sup>sluaig F  
   sluagh B sluagh M   <sup>5</sup>diarbo L   <sup>6</sup>Noenal L  $\mu_A$  Nenuail F Neanual B  
   <sup>7</sup>e F ann  $\mu_A$  M   <sup>8</sup>adbath FBM   <sup>9</sup>thall  $\mu_A$  BM   <sup>10</sup>ca L ga  $\mu_A$    <sup>11</sup>thaig  
   L  $\mu_A$  tig F thigh B   <sup>12</sup>om. in L   <sup>13</sup>tancatar F  $\mu_A$  M tangadar B  
   <sup>14</sup>ins. na B: Gaidil  $\mu_A$  Gaedhil B Gaeidil M.

10. <sup>1</sup>Gabais Ēber <sup>2</sup>Seot na scāl  
ōs <sup>3</sup>ehlaind <sup>4</sup>Nenuail <sup>5</sup>co <sup>6</sup>nef-nār,  
<sup>7</sup>co torchair, <sup>8</sup>ean <sup>9</sup>cāinius <sup>10</sup>eain,  
<sup>11</sup>la Noemīus mac <sup>12</sup>Nenuail. 375
11. <sup>1</sup>Nertmar mac Ēbir <sup>2</sup>iartain,  
<sup>3</sup>diarbo ainm <sup>4</sup>becht-glan <sup>5</sup>Boamain,  
<sup>6</sup>co trāig Mara Caisp <sup>7</sup>ba <sup>8</sup>rī,  
<sup>9</sup>co torchair do láim <sup>10</sup>Noemī. 380
12. <sup>1</sup>Noimius <sup>2</sup>mac <sup>3</sup>Noenil <sup>4</sup>ind <sup>5</sup>nirt  
<sup>6</sup>rogab in <sup>7</sup>Seithia seīath-<sup>8</sup>brice;  
do-<sup>9</sup>cher in flaith comlān eain  
la <sup>10</sup>Hogman mac <sup>11</sup>mBoamain. 385
13. <sup>1</sup>Ogamain <sup>2</sup>iarsain <sup>3</sup>ba flaith  
<sup>4</sup>dar <sup>5</sup>ēis <sup>6</sup>Noemiusa <sup>7</sup>nert-maith :  
<sup>8</sup>econerbait na <sup>9</sup>chrīch, <sup>10</sup>cen <sup>11</sup>chill :  
<sup>12</sup>dar a <sup>13</sup>ēis <sup>14</sup>ba rī <sup>15</sup>Refill. 390
14. Dorochair<sup>(a)</sup> <sup>1</sup>Refill iartain  
<sup>2</sup>do láim <sup>3</sup>Thait <sup>4</sup>meic <sup>5</sup>Ogamain :  
<sup>6</sup>dorochair <sup>7</sup>Tait <sup>8</sup>cen cor <sup>9</sup>thim  
do <sup>10</sup>laim <sup>11</sup>Refloir meic <sup>12</sup>Refill.

10. <sup>1</sup>gabais B <sup>2</sup>Scott μΑ <sup>3</sup>cl- μΑ chloind B cloind M <sup>4</sup>Noenil L μΑ Nenuail B Nenuail M <sup>5</sup>go B <sup>6</sup>nert-blad F nemnar μΑ neartmar B nertmar M <sup>7</sup>gundorchair B <sup>8</sup>cen μΑ gach B <sup>9</sup>chænius L chainu; F chainius μΑ cainias B chaineas M <sup>10</sup>crauid FM crauidh B <sup>11</sup>la lann Ain; F lasionoenius μΑ la laidn ainias B la Noenes ls mac M <sup>12</sup>Noenil L Nainil μΑ Neanuail B.

11. <sup>1</sup>-mar om. and ins. in a bad sec. man. F: neartmar BM <sup>2</sup>iarsin F <sup>3</sup>darb FM diarb μΑ B <sup>4</sup>brechtgal L beachtgal B breathglan M <sup>5</sup>Beomain L Boamin F Beoamain μΑ M Beoamoin B <sup>6</sup>gu traigh B <sup>7</sup>fa FM <sup>8</sup>rig B <sup>9</sup>condoreair B <sup>10</sup>Nemin (with Neinē written in bad hand in marg.) F Noemii μΑ Neimni B Nemi M.

12. <sup>1</sup>Nemu; F Noenius μΑ Nenius B Neimius M <sup>2</sup>mcc μΑ <sup>3</sup>Nenuail F Nimuail μΑ Nenuall B Nenuail M <sup>4</sup>in FμΑB i M <sup>5</sup>nert M <sup>6</sup>dogab F roghabh B roghob M <sup>7</sup>Seiathia F Seethia BM <sup>8</sup>-brie FμΑB breic M

10. Eber Seot of the heroes assumed [the kingdom] over the progeny of Nenual unashamed, till he fell, with no gentle kindness, at the hands of Noemius son of Nenual.
11. The strong son of Eber thereafter, who had the name Boamain, of perfect purity, to the shore of the Caspian Sea was he king, till he fell by the hand of Noemius.
12. Noemius son of Nenual of the strength settled in Scythia, chequered like a shield : the perfect fair prince fell by the hand of Ogamain son of Boamain.
13. Thereafter Ogamain was prince after Noemius of good strength : till he died in his territory, unchurched : after him Refill was king.
14. Thereafter Refill fell by the hand of Tait son of Ogamain : Tait fell, though he was not feeble, by the hand of Refloir son of Refill.

<sup>9</sup>cheir L cer F shear BM <sup>10</sup>Ogmán L Hogaman *the first a sprs. yc* B  
<sup>11</sup>Beomain L mBeomain μΑ Beoamain M mBeomain B.

13. <sup>1</sup>Ogmán LM (*a small a apparently inserted above in L*) Ogaman FB <sup>2</sup>iarsin FμΑBM <sup>3</sup>ro bo laith M <sup>4</sup>tar FM <sup>5</sup>eisi L es μΑ <sup>6</sup>Noemi L (Noenil in O'Curry's transcript, wrongly) Nemua; F Noemiusa μΑ Neiniassa B Naenissa M <sup>7</sup>neart- BM <sup>8</sup>conemaitl F connerb- μΑ <sup>9</sup>chríne L crich other MSS. <sup>10</sup>can FμΑ gan B <sup>11</sup>cill FB <sup>12</sup>tar FμΑBM <sup>13</sup>es μΑ <sup>14</sup>ba rig F bairi B fa rig M <sup>15</sup>Rifill LμΑM Rafill R Reffill B.

14. <sup>1</sup>Rafill F Repill μΑ Reiffill B Rifill M <sup>2</sup>om. do laim μΑ <sup>3</sup>Tait F Thaid B <sup>4</sup>mēc μΑ <sup>5</sup>Ogamain μV <sup>6</sup>dorocair B <sup>7</sup>Taid B <sup>8</sup>gen gur B <sup>9</sup>tim F <sup>10</sup>laimh L <sup>11</sup>Rafloir F Reffeoir B Rafroil M <sup>12</sup>Rafill F Reffill μΑ Reiffill B Rifill, *an i after the f sbs. yc* M

(a) Here μV begins.

15. <sup>1</sup>Refloir <sup>2</sup>is <sup>3</sup>Agnon <sup>4</sup>een ôn,  
<sup>5</sup>secht <sup>6</sup>mbliadna <sup>7</sup>bâi <sup>8</sup>i n-imchosnom,  
<sup>9</sup>eo torehair <sup>10</sup>Refloir <sup>11</sup>eo n-glôr  
<sup>12</sup>do <sup>13</sup>läim <sup>14</sup>äitisig <sup>15</sup>Agnoin. 395
16. <sup>1</sup>Noinel is <sup>2</sup>Refill <sup>3</sup>eo rind,  
dâ mae <sup>4</sup>Refloir meie <sup>5</sup>Refill,  
<sup>6</sup>innarbsat <sup>7</sup>Agnomain <sup>8</sup>ass  
<sup>9</sup>dar <sup>10</sup>in muir <sup>11</sup>merda <sup>12</sup>môr-glass. 400
17. <sup>1</sup>Maithi na <sup>2</sup>toisig, <sup>3</sup>ba dia,  
<sup>4</sup>taneadar <sup>5</sup>asin <sup>6</sup>Seithia;  
<sup>7</sup>Agnomain, Éber <sup>8</sup>een <sup>9</sup>ail,  
dâ mae <sup>10</sup>Tait meie <sup>11</sup>Ogamain. 405
18. <sup>1</sup>Elloth, <sup>2</sup>Läm̄lind <sup>3</sup>läm̄-glas, lēir,  
<sup>4</sup>dâ mae <sup>5</sup>Agnomain <sup>6</sup>imrēil,  
<sup>7</sup>Caicher is Cing, clû <sup>8</sup>eo <sup>9</sup>mbūaid,  
dâ <sup>10</sup>deg-mae Ébir <sup>11</sup>ech-rūaid. 410
19. <sup>1</sup>Āirem a <sup>2</sup>long, trî longa,  
<sup>3</sup>ae <sup>4</sup>tiachtain <sup>5</sup>dar trom <sup>6</sup>thonna;  
trî ficheit <sup>7</sup>each <sup>8</sup>luing, <sup>9</sup>lūad nglê,  
ocus mnâ <sup>10</sup>each <sup>11</sup>tres fiche.

15. <sup>1</sup>Reifloir F Refloir  $\mu V$  Reifloir B Refleir M <sup>2</sup>om. is L $\mu V\mu_A$   
<sup>3</sup>Agnō (read Agnomain) L Agnom  $\mu V$  Adnomain  $\mu_A$  Aghnon B Adnon M  
<sup>4</sup>can F gan B <sup>5</sup>ins. re L: iiiii incorrectly (though mistake pardonable)  
in Facs. and in O'Curry's transcript for secht, also in  $\mu V\mu_A$  <sup>6</sup>m. in F only  
<sup>7</sup>om. L $\mu V\mu_A$  ba F <sup>8</sup>i cosnam L nimeosnam F an im-chosnom  $\mu V$  an  
imcosnam  $\mu_A$ -nomh B an imchosnom M <sup>9</sup>co toreair  $\mu V$  gundorehair B  
B do rochair M <sup>10</sup>Reifloir F Refloir  $\mu V$  Refleir B Rafloir M <sup>11</sup>ra gel L  
conglor F na reb  $\mu V\mu_A$  gu ngloir B <sup>12</sup>la mac Tait la Agnomain L $\mu V\mu_A$   
(Hag-  $\mu V\mu_A$ ) <sup>13</sup>laimh B <sup>14</sup>atheaasigh B atheaasigh M <sup>15</sup>Aghnoi B  
Agnon M.

16. <sup>1</sup>Nenuaill F Noenual  $\mu V\mu_A$  Neanuall BM <sup>2</sup>Rafill F Refloir  $\mu V\mu_A$   
Refill B Rifill M <sup>3</sup>gu B <sup>4</sup>Refloir F Refloir  $\mu V$  Reafloir B <sup>5</sup>Refill F  
Repill  $\mu_A$  Rifill M <sup>6</sup>ins. do FB ro M: hindarbsad F indarbat  $\mu_A$   
indarbsad BM <sup>7</sup>Agnom  $\mu V\mu_A$  Agnon FM Aghnon BM <sup>8</sup>as FM <sup>9</sup>tar  
FBM <sup>10</sup>an F <sup>11</sup>medrach  $\mu V\mu_A$  meadrach B mearda M <sup>12</sup>mor mas F  
morglas  $\mu V\mu_A$  morechass B.

17. <sup>1</sup>mathi L maithe  $\mu V\mu_A$  <sup>2</sup>taissig F toissi  $\mu V$  taisigh B taisich M  
<sup>3</sup>bo F dar  $\mu V\mu_A$  bu B fa M <sup>4</sup>tancatar LF $\mu V\mu_A$  tangadar B <sup>5</sup>assim

15. Refloir and Agnomain without blemish,  
seven years were they in contention,  
till Refloir fell with tumult  
by the victorious hand of Agnomain.
16. Noinel and Refill with a [spear-] point  
two sons of Refloir son of Refill,  
they drove Agnomain out  
over the raging sea, great and green.
17. Good were the chieftains, it was sufficient,  
who came out of Seythia;  
Agnomain, Eber without blemish,  
the two sons of Tait son of Ogamain.
18. Allot, Lamfhind of the green hand, conspicuous,  
the two sons of very bright Agnomain,  
Caicher and Cing, fame with victory,  
the two good sons of Eber of the red steed.
19. The number of their ships, three ships,  
coming over heavy waves:  
three score [the crew] of every ship, a clear saying,  
and women every third score.

L $\mu V$  asan F isa M <sup>6</sup>Seithia F $\mu VBM$  <sup>7</sup>Agnon is FM Aghnoi mas  
(a ye in marg.) is Eimir gan oil B <sup>8</sup>can F $\mu VM$  gan B <sup>9</sup>oil M <sup>10</sup>Thaitt  
L Thaid B Thait M <sup>11</sup>Ogomain  $\mu V\mu_A$  Agamoin (the initial A changed  
sec. man. to O) B.

18. <sup>1</sup>Holloth  $\mu V\mu_A$  Ealloth B Alloth M <sup>2</sup>Lamfind *hic et semper* F  
Lamfind also  $\mu V\mu_A$  Laimfind B <sup>3</sup>lam glass L lainglas B: laechda in  
drem  $\mu V\mu_A$  <sup>4</sup>sic  $\mu V\mu_A$ : trî meic other MSS. <sup>5</sup>ins. d'  $\mu V\mu_A$ :  
Agnoin in fir eil F Agnoi in fir feil B <sup>6</sup>imrel M imthenn  $\mu V$   
imtheann  $\mu_A$  <sup>7</sup>Cacher L Caicer F Caichear B Caihear M: Cenclu is  
Caither  $\mu V\mu_A$  (looks like Oenclu  $\mu V$ : Caicher  $\mu_A$ ) <sup>8</sup>gu B <sup>9</sup>mbuaidh F  
buaidh  $\mu V\mu_A$  <sup>10</sup>deag- BM <sup>11</sup>eachruaid F echluath  $\mu V\mu_A$  each  
luath (in marg. sec. man. no ruaidh) B.

19. <sup>1</sup>arim LF a rim  $\mu_A$  airim F $\mu V$  airimh B <sup>2</sup>llong L <sup>3</sup>ie L hic  
 $\mu V\mu_A$  ag B <sup>4</sup>tidecht F <sup>5</sup>sic L, tar other MSS.  
thonda  $\mu V$  thona  $\mu_A$  <sup>6</sup>gach B <sup>7</sup>luingi FM luinge B <sup>8</sup>ale F  
alle B ille M: luadh ngle  $\mu V\mu_A$  <sup>9</sup>in  $\mu V\mu_A$  gach B <sup>10</sup>tress  
 $\mu V$  treas B threas M.

20. <sup>1</sup>Atbath <sup>2</sup>Agnon, nîr bo aise,  
<sup>3</sup>i n-insib Mara mîr.<sup>4</sup>Chaisp :  
<sup>5</sup>baile <sup>6</sup>i mbatar <sup>7</sup>re bliadain  
<sup>8</sup>fuaradar <sup>9</sup>ro-<sup>10</sup>diamair. 415
21. <sup>1</sup>Râneadar Muir <sup>2</sup>Labis <sup>3</sup>lân  
<sup>4</sup>seolad sê <sup>5</sup>sâm-lâithe slân,  
<sup>6</sup>Glas mac <sup>7</sup>Agnôin, nîr bo <sup>8</sup>dis  
<sup>9</sup>ann <sup>10</sup>atbath i <sup>11</sup>Coronis. 420
22. <sup>1</sup>Cain inis fuaradar <sup>2</sup>and  
<sup>3</sup>For Muir Libis na lâech-<sup>4</sup>land :  
<sup>5</sup>râithi for bliadain, <sup>6</sup>co <sup>7</sup>mbloid,  
a n-<sup>8</sup>aittreb <sup>9</sup>sin <sup>10</sup>indsi <sup>11</sup>soin. 425
23. <sup>1</sup>Seolaid for <sup>2</sup>muir, <sup>3</sup>monar nglê,  
<sup>4</sup>etir <sup>5</sup>lâthi <sup>6</sup>aidehe :  
<sup>7</sup>taitnem <sup>8</sup>lâm <sup>9</sup>Lâmfind <sup>10</sup>laindrig  
<sup>11</sup>ba <sup>12</sup>cosmail <sup>13</sup>re <sup>14</sup>cäem-chainlib. 430
24. <sup>1</sup>Ceithre <sup>2</sup>tôisig <sup>3</sup>dôib nîr <sup>4</sup>dis,  
<sup>5</sup>iar tiachtain <sup>6</sup>dar Muir <sup>7</sup>Labis;  
<sup>8</sup>Elloth, <sup>9</sup>Lâmfind lüath <sup>10</sup>dar <sup>11</sup>ler,  
<sup>12</sup>Cing is a <sup>13</sup>brâthair <sup>14</sup>Caicher.

20. <sup>1</sup> athbath F      <sup>2</sup> Agnomain een aise  $\mu V \mu_A$       <sup>3</sup> an insib F in  
innsib  $\mu V$  ind n-innsib  $\mu_A$  an indsib BM      <sup>4</sup> Caisp F  $\mu V$  BM      <sup>5</sup> bale L  
baili F      <sup>6</sup> amamar F imbadar B a mbadar M      <sup>7</sup> re bliadain om, F ri  $\mu V \mu_A$   
ins. i F      <sup>8</sup> hi  $\mu V \mu_A$  a M: fuaratar L  $\mu V \mu_A$  fuaridar M      <sup>9</sup> ins. and B  
<sup>10</sup> dimar F chiamair B.

21. <sup>1</sup> rancatar LF  $\mu V \mu_A$  rangadar B      <sup>2</sup> Liuis L  $\mu V \mu_A$       <sup>3</sup> lain F  
<sup>4</sup> seoladh B      <sup>5</sup> samlaithi FM samhlaithi (*the dotted - for mh yc*) B.  
*O'Curry has taken this quatrain, which is much rubbed in L, from another MS.; his lines do not correspond with the lines from L, as they should in a line for line transcript, and he reads laithi, whereas laithe is the clearest word in L*      <sup>6</sup> Glass  $\mu_A$       <sup>7</sup> Aghnoin F Agnon M      <sup>8</sup> dhis B      <sup>9</sup> om. ann  
LBM: and  $\mu V$       <sup>10</sup> adbath LBM      <sup>11</sup> Caroinis L Caronais F Acaraonis B a  
Caraoinis M.

22. <sup>1</sup> fuaratar L  $\mu V \mu_A$  fuamar F fuaridar M      <sup>2</sup> ann F      <sup>3</sup> ar F  
<sup>4</sup> -lann F  $\mu V$  om.  $\mu_A$       <sup>5</sup> rathi L raithe  $\mu V \mu_A$  raite B      <sup>6</sup> gu B <sup>7</sup> mblaid LF

20. Agnomain died, it was no reproach  
in the islands of the great Caspian Sea.  
The place where they were for a year  
they found very secret.
21. They reached the full Libyan Sea,  
a sailing of six complete summer days :  
Glas son of Agnomain, who was not despicable,  
died there in Cercina.
22. A fair island found they there  
on the Libyan Sea of warrior-blades :  
a season over a year, with fame,  
their sojourn in that island.
23. They sail on the sea, a brilliant fact  
both by day and by night :  
the sheen of the hands of lustrous Lamfhind  
was like to fair candles.
24. Four chieftains had they who were not despicable,  
after coming over the Libyan Sea ;  
Allot, Lamfhind swift over the ocean,  
Cing and his brother Caicher.

mblaithd  $\mu V \mu_A$  mbleidh B      <sup>8</sup> aitrib F  $\mu A$  aitreib B aitreb M  
<sup>9</sup> san FBM sind  $\mu V$       <sup>10</sup> n-indsi LM innsi  $\mu V$       <sup>11</sup> sin LF  $\mu V \mu_A$  M.

23. <sup>1</sup> sic sec. man.: seolat prim. man.: L seolait  $\mu V \mu_A$  seolaigh B  
<sup>2</sup> mar M      <sup>3</sup> monor L monur  $\mu V$  comhall B ur (om. mon-) M      <sup>4</sup> idir F  
itir M      <sup>5</sup> laith F laithe  $\mu V \mu_A$  B laithi M      <sup>6</sup> oideche B      <sup>7</sup> taitnim F  
taittnemh  $\mu_A$  taitneamh B      <sup>8</sup> lamh  $\mu_A$  B      <sup>9</sup> Lamind L Lamfind  
F  $\mu_A$  Laimfind  $\mu V$  B      <sup>10</sup> laenrig F laindrigh  $\mu V$  laindraig  $\mu_A$  londraigh B  
lounraig M      <sup>11</sup> fa FM      <sup>12</sup> casmail BM      <sup>13</sup> fri L      <sup>14</sup> coemel- sprs. yc  $\mu_A$  :  
coem- also  $\mu V$ ; chaennlib F choindlib  $\mu V$  M caindlib B.

24. <sup>1</sup> This and the next quatrain written by <sup>2</sup>M: ethri L ceitri F  $\mu_A$  BM  
ceithri  $\mu V$       <sup>2</sup> taisig FM toisich  $\mu V$  toisich  $\mu_A$  taisigh B      <sup>3</sup> doibh  $\mu_A$  B  
<sup>4</sup> diss  $\mu V \mu_A$  dhis B      <sup>5</sup> ac riachtain F arrochtain B ac tiachtain M      <sup>6</sup> ar FB  
do  $\mu V \mu_A$       <sup>7</sup> Libhis B      <sup>8</sup> Eloit  $\mu V$  Ellot  $\mu_A$  Alloth BM      <sup>9</sup> Lámind L Lamfind  
 $\mu V$  Laimfind BM      <sup>10</sup> tar FBM da  $\mu_A$       <sup>11</sup> leair BM      <sup>12</sup> Cingis L  
<sup>13</sup> bratair F  $\mu V$       <sup>14</sup> Cacher L Caicher hic et semper F Caichead B Caithear M.

25. <sup>1</sup>Caicher fuair <sup>2</sup>leiges <sup>3</sup>dōib <sup>4</sup>thall  
ar <sup>5</sup>medrad <sup>6</sup>na <sup>7</sup>murdūchand :  
<sup>8</sup>is ē <sup>9</sup>leiges <sup>10</sup>fuair <sup>11</sup>Caicher <sup>12</sup>cain,  
cēir <sup>13</sup>do <sup>14</sup>legad na <sup>15</sup>clūasaib. 435
26. <sup>1</sup>Fuaradar <sup>2</sup>tobar is tir  
<sup>3</sup>ac rind <sup>4</sup>Rifi <sup>5</sup>eo ro-brig  
<sup>6</sup>eo mblas fina air iar <sup>7</sup>soin—  
trēn <sup>8</sup>rosfarraig <sup>9</sup>iad a n-<sup>10</sup>itoid. 440
27. Do <sup>1</sup>cholladar <sup>2</sup>co trēn, trēn,  
co <sup>3</sup>cenn trī <sup>4</sup>lāithe <sup>5</sup>cen lēn,  
<sup>6</sup>cor dūsing <sup>7</sup>Caicher, drai dil  
<sup>8</sup>eo <sup>9</sup>denm(n)edach na <sup>10</sup>deig-fir. 445
28. <sup>1</sup>Is ē <sup>2</sup>Caicher, <sup>3</sup>comol <sup>4</sup>nglē,  
<sup>5</sup>dorigne dōib <sup>6</sup>fāistine,  
<sup>7</sup>ie <sup>8</sup>Slēibtib <sup>9</sup>Rife <sup>10</sup>eo rind :  
“<sup>11</sup>Ní fuil <sup>12</sup>foss <sup>13</sup>dūind <sup>14</sup>eo <sup>15</sup>Hērind.” 450
29. “<sup>1</sup>Cia hairm <sup>2</sup>fil <sup>3</sup>ind <sup>4</sup>Hēriu ard?”  
ar <sup>5</sup>Lāimfind, in läech län-<sup>6</sup>garg.  
“<sup>7</sup>Is <sup>8</sup>fata” <sup>9</sup>asbert <sup>10</sup>Caicher <sup>11</sup>and,  
“ni <sup>12</sup>sinn <sup>13</sup>rie, acht är <sup>14</sup>cōem-chland.”

25. <sup>1</sup>Caicher L -ear B <sup>2</sup>leiges L leg; F leghis μV leigis μ<sub>A</sub> leighis B  
leigeas M <sup>3</sup>dōib B <sup>4</sup>ann F tall μVμ<sub>A</sub> and B <sup>5</sup>ins. na L: medradh  
μVμ<sub>A</sub> meadradh B meadradh M <sup>6</sup>don L <sup>7</sup>-chann μVμ<sub>A</sub> M -cann B  
<sup>8</sup>dob e FB rob e M is ed ro raidh Caicher μVμ<sub>A</sub> <sup>9</sup>leges L leig; F leighis  
B leigis M <sup>10</sup>om. fuair FBM <sup>11</sup>Caicher L Caichir B Caitir M  
<sup>12</sup>choin B <sup>13</sup>da M <sup>14</sup>a small dot without meaning over the g F:  
legadh μ<sub>A</sub> leagadh B leaghadh M <sup>15</sup>gluasaib B cluassaib M.

26. <sup>1</sup>This and the next quatrain om. LFμVμ<sub>A</sub>. They have been added  
in F, lower marg., but are now with difficulty legible. <sup>2</sup>tobur B <sup>3</sup>ag B  
<sup>4</sup>Rife F <sup>5</sup>gu roibright B eo roibrig M <sup>6</sup>gum blas B fina M <sup>7</sup>sin B  
<sup>8</sup>do foir iad ar itaid F d'foir iad ar itoigh B <sup>9</sup>om. iad M <sup>10</sup>itaig M.

27. <sup>1</sup>-dur B <sup>2</sup>gu B <sup>3</sup>ceand M <sup>4</sup>laa F laithi M <sup>5</sup>gan B  
<sup>6</sup>gor duisigh B dusach M <sup>7</sup>Caiehir B Caihear M <sup>8</sup>gu B  
<sup>9</sup>deinmidach B denmnedech M <sup>10</sup>deagfir F dheighfir B deigfir M.

25. Caicher found a remedy for them yonder  
for the melody of the Sirens :  
this is the remedy that fair Caicher found,  
to melt wax in their ears.
26. They found a spring and a land  
at the Rhipaeon headland with great might,  
having the taste of wine thereafter:  
their thirst overcame them mightily.
27. Soundly, soundly they slept  
to the end of three days without sorrow,  
till Caicher the faithful druid wakened  
the noble men impatiently.
28. It is Caicher, (a brilliant fulfilment!)  
who made a prophecy to them,  
at the Rhipaeon Mountains with a headland—  
“We have no rest until Ireland.”
29. “In what place is lofty Ireland?”  
said Lamfhind the violent warrior.  
“Very far” said Caicher then,  
“it is not we who reach it, but our fair children.”

28. <sup>1</sup>There is an appearance as though this quatrain had been inserted  
prima manu in a gap left for it, L: isse μV <sup>2</sup>Caicher L Caithear M  
<sup>3</sup>comall FB comul μVμ<sub>A</sub> eo seem M <sup>4</sup>gle L <sup>5</sup>doringaē L dorindi F  
<sup>6</sup>sleibte B doroindi M <sup>7</sup>fastine LB faisste μV <sup>8</sup>hie μV ag B ac M  
<sup>9</sup>sleibtib L slebib μV slebtib μ<sub>A</sub> sleibhtibh B <sup>10</sup>Rifi LFM Riphī μVμ<sub>A</sub>  
<sup>11</sup>con rind L gu rind B <sup>12</sup>ni fil L ni fuil B himeolus doib μVμ<sub>A</sub> <sup>13</sup>fos BM  
<sup>14</sup>dún L fuind B <sup>15</sup>gu B co F <sup>16</sup>Er- F Heirinn μVμ<sub>A</sub> Hern B.

29. <sup>1</sup>cait i fuil (fuil B) FB eia hairm fuil in n-Eriu ard μVμ<sub>A</sub>B cait a  
fuil M <sup>2</sup>ins. i L <sup>3</sup>in F in n- B an M <sup>4</sup>Er- F Eriu B Eri M  
<sup>5</sup>Lāmfind L Lamfind μV Lamfind μ<sub>A</sub> Laimhfind B <sup>6</sup>gharg B gar M  
<sup>7</sup>is and adbert (the last word ditographed) M <sup>8</sup>fota μVμ<sub>A</sub> fada FB  
<sup>9</sup>adbert F atbert μVμ<sub>A</sub> B <sup>10</sup>same variants as before, Caichear B  
Caither M <sup>11</sup>ann Fμ<sub>A</sub>M <sup>12</sup>sind Lμ<sub>A</sub>BM sib F <sup>13</sup>raich F roich B  
riefa M <sup>14</sup>mór-chland L caemchlann F caem-claann μ<sub>A</sub> caem-cland μVB  
caem chland M.

30. <sup>1</sup>Cingset <sup>2</sup>inna <sup>3</sup>eath <sup>4</sup>eo fi,  
<sup>5</sup>fodess <sup>6</sup>sech rendaib <sup>7</sup>Riphi;  
<sup>8</sup>clanda <sup>9</sup>Gäedil, <sup>10</sup>eo nglaine,  
<sup>11</sup>ro gabsat na <sup>12</sup>Gaethlaige. 455
31. <sup>1</sup>Genair <sup>2</sup>mae <sup>3</sup>irdaire <sup>4</sup>andsain  
<sup>5</sup>do <sup>6</sup>Läimfind <sup>7</sup>mae Agnomain :  
<sup>8</sup>Éber <sup>9</sup>Glünfind, glan <sup>10</sup>in grib,  
<sup>11</sup>sen-athair <sup>12</sup>folchas <sup>13</sup>Febrig. 460
32. <sup>1</sup>Fine <sup>2</sup>Gäedil <sup>3</sup>gasta <sup>4</sup>gil  
trí <sup>5</sup>chēt bliadan <sup>6</sup>is tīr sin;  
<sup>7</sup>trebsat <sup>8</sup>and ó <sup>9</sup>sin <sup>10</sup>amach  
<sup>11</sup>no <sup>12</sup>eo <sup>13</sup>tānie <sup>14</sup>Brāth <sup>15</sup>būadach. 465
33. Brāth <sup>1</sup>deg-mac <sup>2</sup>Déätha dil  
<sup>3</sup>tānie do <sup>4</sup>Crēit, <sup>5</sup>do <sup>6</sup>Shieil,  
Lucht <sup>7</sup>cethri long <sup>8</sup>seolta <sup>9</sup>slāin,  
<sup>10</sup>desel n-Eorpa <sup>11</sup>eo <sup>12</sup>Hespāin. 470
34. <sup>1</sup>Oece oecus <sup>2</sup>Uece <sup>3</sup>cen <sup>4</sup>ail,  
dā mae <sup>5</sup>Elloith meie <sup>6</sup>Noenil;  
<sup>7</sup>Mantan <sup>8</sup>mae <sup>9</sup>Cachir, <sup>10</sup>Brāth dil,  
<sup>11</sup>ba <sup>12</sup>siat <sup>13</sup>na <sup>14</sup>eethri tōesig.

30. <sup>1</sup>einsid F cindsit μV cinnsit μΛ cindsead BM <sup>2</sup>na FBM ina μVμΛ  
<sup>3</sup>catha FBM <sup>4</sup>gu B <sup>5</sup>bodes F bodheas B fodeas M <sup>6</sup>sech rinne L  
seoch rannaib F seach B eo slebib μV eo sleibib μΛ seach reandaibh B  
seach reandaib M <sup>7</sup>Rifi (*the fi ye*) F: Rifi also LBM Riphii μVμΛ  
<sup>8</sup>clanna FμV clā μΛ <sup>9</sup>Gaidil μVμΛ Gaeidil M <sup>10</sup>gu ngloine B go  
ngloine M <sup>11</sup>do gabsat F congabsat μVμΛ roghabsat B rogobsad M  
(gabsat *O'Curry, wrongly*) <sup>12</sup>-laigi F -laighe μVμΛ -loighe B -laigi M.

31. <sup>1</sup>genir FM geinir B <sup>2</sup>gein F gen μVμΛ <sup>3</sup>irdraic F aurdaire μV  
n-irdaire μΛ orrdraic B oirrdrie M <sup>4</sup>andsin μVM annsin FμΛB <sup>5</sup>ie F  
ae M <sup>6</sup>Lāmind L Lamfind F μΛ Laimfind μVB Lamfind M <sup>7</sup>in laech  
laidir FM (-der M) <sup>8</sup>Ebir μV <sup>9</sup>Glünfind B Glunfind M <sup>10</sup>a brig μVμΛ  
in gribh B <sup>11</sup>seanathair B <sup>12</sup>-chass μΛ folthas B <sup>13</sup>Feibhrig B  
Feibrig M.

32. <sup>1</sup>fini L badar fine Gaeidil gil (*the last word sprs. prima manu*) M  
<sup>2</sup>Gadil F Gaidil μVμΛ Gaedhil B <sup>3</sup>garta μVμΛ <sup>4</sup>glain L ghil B  
<sup>5</sup>cet M <sup>6</sup>forsin L as μV <sup>7</sup>ins. ro L: threbsat L trebsad F treabsad B

30. They advanced in their battalion with venom,  
southward past the Rhipacan headlands;  
the progeny of Gaedel, with purity,  
they landed at the Marshes.
31. A glorious son was born there  
to Lamfhind son of Agnomain;  
Eber Glunfhind, pure the gryphon,  
the eurl-haired grandfather of Febrig.
32. The family of Gaedel, the brisk and white,  
were three hundred years in that land;  
they dwelt there thenceforward,  
until Brath the victorious came.
33. Brath, the noble son of faithful Déäth  
came to Crete, to Sieily,  
the crew of four ships of a safe sailing,  
right-hand to Europe, on to Spain.
34. Oece and Uece without blemish,  
the two sons of Allot son of Nenual;  
Mantan son of Caicher, faithful Brath,  
they were the four leaders.

trebrsad M <sup>1</sup>in tir μVμΛ ann FM hin F <sup>2</sup>sein L sain μΛ <sup>3</sup>immach  
L mā μV <sup>4</sup>no changed sec. man. to na L <sup>5</sup>go B <sup>6</sup>riead F tanic  
LμVμΛ tainig B torain M <sup>7</sup>Brat F <sup>8</sup>bidnach F buidhneach B  
brethach M.

33. <sup>1</sup>ba mae μVμΛ: deag- B <sup>2</sup>Deaatha B <sup>3</sup>tanic LμVμΛ  
tainig B <sup>4</sup>Creid FM Chreit μV Chreid BM <sup>5</sup>ins. is F 's B <sup>6</sup>Thigir F  
Sicil μVμΛ Shigir B <sup>7</sup>ceitri F cheathra B cethre M <sup>8</sup>sain dar sail μVμΛ  
<sup>9</sup>slán R/R<sup>2</sup> <sup>10</sup>desil Eorpa F laim (-mh μΛ) Heoroip μVμΛ deisil Eorpa B  
desil Eorpa M <sup>11</sup>gu B <sup>12</sup>Espā F hEasp. BM.

34. <sup>1</sup>Oige B Oici M <sup>2</sup>Uicei F Uige B Uici M <sup>3</sup>can FM gan B  
<sup>4</sup>oil M <sup>5</sup>Elloth F Alldoit μVμΛ Alloit B Alloit M <sup>6</sup>Naennel F  
Noenail μVμΛ Nainil B Noindil M <sup>7</sup>Mantan L Mandtan B <sup>8</sup>is FM  
<sup>9</sup>Cacher L Caicer F Caicher μVμΛ Caichir B Caither M <sup>10</sup>blath bil FM  
Brath bil μVB blath bil μΛ <sup>11</sup>fa M <sup>12</sup>hiad FBM hiat μVμΛ  
<sup>13</sup>a FμVμΛ BM <sup>14</sup>ceitri taisig F ceith (sic) toisich μV ceitri toisigh μΛ  
ceithri taisich M taisigh B.

35. <sup>1</sup>Cethri fir <sup>2</sup>dēe <sup>3</sup>cōna <sup>4</sup>mñāib  
<sup>5</sup>ba lucht <sup>6</sup>do <sup>7</sup>each luing <sup>8</sup>læech-lāin,  
<sup>9</sup>œus <sup>10</sup>seiseor <sup>10</sup>amos <sup>11</sup>ān;  
<sup>12</sup>srōinset trī <sup>13</sup>catha <sup>14</sup>in <sup>15</sup>Hespāin. 475
36. <sup>1</sup>Ard īn cēt-<sup>2</sup>chath—<sup>3</sup>nocho <sup>4</sup>chēl—  
<sup>5</sup>ro srōinset <sup>6</sup>for <sup>7</sup>slūaig <sup>8</sup>Toisēn;  
<sup>9</sup>cath <sup>10</sup>for <sup>10</sup>Bachro <sup>11</sup>co n-garga,  
<sup>12</sup>œus cath <sup>13</sup>for <sup>14</sup>Langobarda. 480
37. <sup>1</sup>Ba dar ēis in <sup>2</sup>chatha <sup>3</sup>clē  
<sup>4</sup>tānie <sup>5</sup>dōib tām <sup>6</sup>ōen-lāithe:  
lucht long mae <sup>7</sup>nElloith <sup>8</sup>een <sup>9</sup>ehron  
<sup>10</sup>marba <sup>11</sup>uile acht <sup>12</sup>dechenbor. 485
38. <sup>1</sup>Doriachtatar <sup>2</sup>ass Ún is Ēn,  
dā <sup>3</sup>deg-mac na <sup>4</sup>tōesech trēn:  
<sup>5</sup>iarsin <sup>6</sup>ro <sup>7</sup>genir <sup>8</sup>Bregon,  
athair <sup>9</sup>Bili in <sup>10</sup>baile-dremón. 490
39. <sup>1</sup>Ro briss mōr <sup>2</sup>eomlond is <sup>3</sup>cath  
<sup>4</sup>for <sup>5</sup>slūag <sup>6</sup>nEspāin <sup>7</sup>il-dathae:  
<sup>8</sup>Bregon na <sup>9</sup>nglōr gal, na nglia  
<sup>10</sup>leis <sup>11</sup>dorōnad <sup>12</sup>Brigantia.

35. <sup>1</sup>ceitri F<sub>μ</sub>V<sub>μ</sub><sub>λ</sub>B ceithri M <sup>2</sup>deg FB <sup>3</sup>ceno F <sup>4</sup>mnaibh B  
<sup>5</sup>fa M <sup>6</sup>in F da B <sup>7</sup>gach μVB <sup>8</sup>laech bain B laech nair M  
<sup>9</sup>seisir F saeramus ba saimh μV<sub>μ</sub><sub>λ</sub> (saimh μ<sub>λ</sub>) seisir B seser M <sup>10</sup>ama; F  
amhos B amus M <sup>11</sup>ain M <sup>12</sup>roinset (but strainset in O'Curry's  
transcript) L strainst F raensat μV<sub>μ</sub><sub>λ</sub> strainsid B strainsead M <sup>13</sup>cata F  
<sup>14</sup>an FB ind μV<sub>μ</sub><sub>λ</sub> <sup>15</sup>Esp. F<sub>μ</sub>V<sub>μ</sub><sub>λ</sub>M Easp. B.

36. <sup>1</sup>ard-chath in cet cath ni cel (chel μV) μV<sub>μ</sub><sub>λ</sub> <sup>2</sup>cath FB <sup>3</sup>noeo LF  
<sup>4</sup>cel F <sup>5</sup>ro roinset L do strainst F om. ro; soiset μV soisit μ<sub>λ</sub>  
dosraisid B doradsad M <sup>6</sup>ar FBM <sup>7</sup>sluagh LFB sluagu μV<sub>μ</sub><sub>λ</sub>  
<sup>8</sup>Toessén L Saisel F Tosén μV Tósen μ<sub>λ</sub> Tossen B <sup>9</sup>ar F <sup>10</sup>Barco L  
Barero F Bachru μV<sub>μ</sub><sub>λ</sub> Bacco B Baero M <sup>11</sup>ba gor gó L ba targ  
gail μV<sub>μ</sub><sub>λ</sub> gu narga B fa garga M <sup>12</sup>ditto graphed B <sup>13</sup>ar F  
<sup>14</sup>Longbardo L Longbardaib μV<sub>μ</sub><sub>λ</sub> Longbarrda B.

37. <sup>1</sup>badar deis FBM batar deis μV<sub>μ</sub><sub>λ</sub> <sup>2</sup>catha F<sub>μ</sub><sub>λ</sub> <sup>3</sup>chle μV om. B  
<sup>4</sup>tanie L<sub>μ</sub>V<sub>μ</sub><sub>λ</sub>M taing B (but dots inserted sec. man. above the first and  
third minims in an attempt to make it tainig) <sup>5</sup>doibh B <sup>6</sup>aenlaithie  
(sic) F enlaithe μV<sub>μ</sub><sub>λ</sub>B tamh enlaithe B <sup>7</sup>om. n- B; Alloth F nAlloit  
μV<sub>μ</sub><sub>λ</sub> Alloit B Alloid M <sup>8</sup>can FM gan B <sup>9</sup>ón F<sub>μ</sub>V<sub>μ</sub><sub>λ</sub>BM <sup>10</sup>ba marb

35. Fourteen men with their wives  
made the crew for every ship full of warriors,  
and six noble hirelings;  
they won three battles in Spain.
36. Lofty the first battle—I shall not conceal it—  
which they won against the host of the Tuscans;  
a battle against the Bachra with violence,  
and a battle against the Langobardi.
37. It was after the sinister battle  
that there came to them a plague of one day :  
the people of the ships of the sons of Allot without  
fault  
were all dead except ten persons.
38. Un and En came out of it,  
two noble sons of the strong chieftains :  
thereafter was Bregon born,  
father of Bile the strong and raging.
39. He broke a great number of fights and battles  
against the many-coloured host of Spain :  
Bregon of the shouts of valorous deeds, of the combats,  
by him was built Brigantia.

F batar mairb μV<sub>μ</sub><sub>λ</sub> ba marsh B fa marb M <sup>11</sup>uli F om. μV<sub>μ</sub><sub>λ</sub>  
<sup>12</sup>dechinmbar F .x. neb- μV<sub>μ</sub><sub>λ</sub> deichneabhar B oen ochtar M.

38. <sup>1</sup>taneatar FM tangadar B taneadar M <sup>2</sup>as FM om. μV<sub>μ</sub><sub>λ</sub>  
<sup>3</sup>dag- <sup>4</sup>mc μV dagam the sprs. d (not the e) sec. man. μ<sub>λ</sub> dheaghmac B  
deagmac M <sup>5</sup>taisac F toiseach μV<sub>μ</sub><sub>λ</sub> taiseach B toiseach M <sup>6</sup>iarsain L  
(reinked to iarsam), μV irlsin F airsin B <sup>7</sup>do F <sup>8</sup>genair L<sub>μ</sub>V<sub>μ</sub><sub>λ</sub>M  
geinir B <sup>9</sup>Bregoin L Breogan FM Breoghon μV Breogon μ<sub>λ</sub>B  
Breogann M <sup>10</sup>Bile μV<sub>μ</sub><sub>λ</sub>BM <sup>11</sup>baile-dremón L baile-remar F  
-reamar FM baile-dremón μV<sub>μ</sub><sub>λ</sub> (-dreoman μ<sub>λ</sub>) -dhreamhain B baile-  
remar M.

39. <sup>1</sup>do bris FB ro bris μV<sub>μ</sub><sub>λ</sub>M <sup>2</sup>comland F comlond μV comlonn μ<sub>λ</sub>B  
comlann M <sup>3</sup>chath L <sup>4</sup>ar M <sup>5</sup>sluagh μV<sub>μ</sub><sub>λ</sub>B <sup>6</sup>om. n- L nEasp. F  
nEasp. (the a sbsc. sec. man.) B <sup>7</sup>illadach LM n-illathach FB n-ildathach  
μV<sub>μ</sub><sub>λ</sub> <sup>8</sup>Brogan F Brogoen μV Brogan μ<sub>λ</sub> Breogon B Breogo M  
<sup>9</sup>ngleo is na nglia F nglorgal ba gnia μV<sub>μ</sub><sub>λ</sub> nglor is na nglia B ngnim is  
na ngliad M <sup>10</sup>les μV<sub>μ</sub><sub>λ</sub> <sup>11</sup>do rondadh B dorinded M <sup>12</sup>Brigaindsia  
F Briancia Brigana μ<sub>λ</sub> Brigandsia, the g sprs. sec. man. B Briainsia M.

40. <sup>1</sup>Bregon mac <sup>2</sup>Brātha, <sup>3</sup>bláith bil  
is dō <sup>4</sup>ro bo mae <sup>5</sup>Mílid :  
<sup>6</sup>secht meic <sup>7</sup>Mílid, maith <sup>8</sup>a slög  
<sup>9</sup>im <sup>10</sup>Éber, im <sup>11</sup>Éremón. 495
41. <sup>1</sup>Fa <sup>2</sup>Dond, fa <sup>3</sup>Ailiach <sup>4</sup>eo n-āg  
<sup>5</sup>im <sup>6</sup>Ir, is <sup>7</sup>fa <sup>8</sup>Arannán,  
<sup>9</sup>im <sup>10</sup>Amairgin <sup>11</sup>eo ngnē ngil,  
œus fa <sup>12</sup>Colpta in <sup>13</sup>elaidim. 500
42. Deich mae <sup>1</sup>Bregoin <sup>2</sup>een <sup>3</sup>meirbe  
<sup>4</sup>Brego, <sup>5</sup>Fuat, is <sup>6</sup>Murthemne,  
<sup>7</sup>Cúailgne, Cuala <sup>8</sup>blad <sup>9</sup>eabé,  
<sup>10</sup>Ébleo, <sup>11</sup>Nar Ith, is Bile. 505
43. <sup>1</sup>Ith mae <sup>2</sup>Bregoin <sup>3</sup>eo <sup>4</sup>mblaid <sup>5</sup>mbind  
<sup>6</sup>tānic ar <sup>7</sup>tūs <sup>8</sup>in <sup>9</sup>Hērind :  
<sup>10</sup>is ē <sup>11</sup>fer <sup>12</sup>toesech <sup>13</sup>rostreb,  
do <sup>14</sup>sil <sup>15</sup>noesech nert-<sup>16</sup>Gädel. 510

40. <sup>1</sup>Bregoin L Bili FM Bile μVμ<sub>A</sub> Bil B <sup>2</sup>Brogain F Brogoind μV  
Brogaind μ<sub>A</sub> Breoghon B Breogain M <sup>3</sup>blad FM <sup>4</sup>do F rob macc μV  
<sup>5</sup>Milidh B Milig M <sup>6</sup>ochit μVμ<sub>A</sub>R<sup>2</sup> (mcc μ<sub>A</sub>) <sup>7</sup>Miled L Miledh  
μVμ<sub>A</sub> Milidh B Milead M <sup>8</sup>in FBM (slogh B) <sup>9</sup>fa F <sup>10</sup>Eimir B  
Emer M <sup>11</sup>Herimon L Erimon F Erimon μVμ<sub>A</sub> Eirmon B Ereamon M.  
41. <sup>1</sup>This quatrain om. LuVμ<sub>A</sub> <sup>2</sup>Dhond B <sup>3</sup>Oilleach B Aireach M  
<sup>4</sup>connaidh B cen chrad M <sup>5</sup>fa BM <sup>6</sup>Hir BMH <sup>7</sup>am F  
<sup>8</sup>Arannán F Arandan B: undan fa and nge ngil ins. in rasura B <sup>9</sup>fa BM  
<sup>10</sup>Amargin F Aimirgein B Aimargin M <sup>11</sup>gu B <sup>12</sup>Colbha B  
Cholpa M <sup>13</sup>chloidimh B.  
42. <sup>1</sup>Brogain F Breogain μVBM Breogoin μ<sub>A</sub> <sup>2</sup>can F gan B  
<sup>3</sup>meirbi F merbe μVμ<sub>A</sub> meirbhi B merbi M <sup>4</sup>Broga F Eibliu μVμ<sub>A</sub>

## XIV.

R<sup>2</sup> ¶ 133 (V 2 δ 37 : E 2 β 13 R 76 B α 10 [first quatrain only] : D 4 γ 8). R<sup>3</sup> ¶ 156 (B 11 β 19 : M 270 γ 1).

1. <sup>1</sup>Doluid <sup>2</sup>Milid <sup>3</sup>as in <sup>4</sup>Scithia,  
<sup>5</sup>scēl for a <sup>6</sup>fachat hāird <sup>7</sup>blas,  
iar ngeun <sup>8</sup>Refeloir meic <sup>9</sup>Nēmāin,  
<sup>10</sup>cona fogha, nir glē-bān <sup>11</sup>glas.

1. <sup>1</sup>dh E <sup>2</sup>dh EB Milig M <sup>3</sup>assin V isin RB asa M <sup>4</sup>Seethia BM  
<sup>5</sup>scēl B <sup>6</sup>bfagbaid E facbat (a curved stroke over the f) D fagbait B  
fagaid M <sup>7</sup>blass V <sup>8</sup>Refeloir V Reuelair DE Refloir RB Reflair M

40. Bregon son of Brath, gentle and good,  
he had a son, Mil :  
the seven sons of Mil—good their host—  
including Eber and Eremon.
41. Along with Dond, and Airech with battle,  
including Ir, along with Arannan,  
including Amorgen with bright countenance,  
and along with Colptha of the sword.
42. The ten sons of Bregon without falsehood,  
Brega, Fuat, and Murthemne,  
Cualgne, Cuala, fame though it were,  
Ebleo, Nar, Ith, and Bile.
43. Ith son of Bregon with tuneful fame  
came at the first into Ireland :  
he is the first of men who inhabited it,  
of the noble seed of the powerful Gaedil.

Breogo B Breogu M <sup>5</sup>Fuad F Fuai, corrected sec. man. to Fuad B  
<sup>6</sup>Murtemni μV Murtemni μ<sub>A</sub> Muirteimne B <sup>7</sup>Cuala Cuailngie (sic) F  
Cuailnge Cuala μVμ<sub>A</sub> Cuala Cuailgne R<sup>3</sup> <sup>8</sup>bladh μVμ<sub>A</sub> <sup>9</sup>cebe FR<sup>3</sup>  
<sup>10</sup>Ebla F Ebledó Lμ<sub>A</sub> Ebleo M <sup>11</sup>iar F Ith Nár μVμ<sub>A</sub>.  
43. <sup>1</sup>Hith μVμ<sub>A</sub>M <sup>2</sup>Brogan F Breogain μVBM Breogoin μ<sub>A</sub>  
<sup>3</sup>om. F gu B <sup>4</sup>blad F mblaidh μ<sub>A</sub>B mbloid M <sup>5</sup>om. m- LF  
<sup>6</sup>tanice LμVμ<sub>A</sub>M thainig B <sup>7</sup>dus B <sup>8</sup>an μVB <sup>9</sup>Erind  
FμVμ<sub>A</sub> M Erinn B <sup>10</sup>isse μ<sub>A</sub> <sup>11</sup>f F fear R<sup>3</sup> <sup>12</sup>toisach F toiseach  
μVμ<sub>A</sub> toiseach R<sup>3</sup> <sup>13</sup>do treb F re treabh B nar threib M <sup>14</sup>til F  
gil μVμ<sub>A</sub> <sup>15</sup>noissach F noiseach μVM noiseach μ<sub>A</sub> noisiuch B <sup>16</sup>Gaedil F  
Goedhel μV Gaidel μ<sub>A</sub> neart-Gaidheal B Gaedhil M.

## XIV.

1. Mil came out of Scythia,  
a tale upon which bards leave a savour,  
after the death-wound of Refloir son of Noemius  
with his javelin, it was no bright white fetter.

<sup>9</sup>ins. nair: Neman D <sup>10</sup>cona fogha D cona fogha E a fogha B  
a faga M foghu and om. nir V om. nir also RD <sup>11</sup>glass VD as BM.

2. <sup>1</sup>Ceithri barea <sup>2</sup>līm a <sup>3</sup>theglaig;  
<sup>4</sup>lotar <sup>5</sup>tar <sup>6</sup>muir eo <sup>7</sup>mēd <sup>8</sup>selann,  
<sup>9</sup>cōie <sup>10</sup>lānamna <sup>11</sup>dēe <sup>12</sup>is amus  
<sup>13</sup>in gach baire <sup>14</sup>ro tagas <sup>15</sup>tall. 515
3. <sup>1</sup>Tarrastair trī <sup>2</sup>mīs <sup>3</sup>sin <sup>4</sup>indsi  
<sup>5</sup>ie <sup>6</sup>Deprofāine na port :  
trī <sup>7</sup>mīs <sup>8</sup>aile, <sup>9</sup>ed <sup>10</sup>cen <sup>11</sup>gairdi,  
<sup>12</sup>ac imrum <sup>13</sup>tar <sup>14</sup>fairrge <sup>15</sup>folt. 520
4. <sup>1</sup>Iar sin <sup>2</sup>rāncadar tūr <sup>3</sup>nĒgypt,  
eo <sup>4</sup>hairecht <sup>5</sup>Foraind na <sup>6</sup>fian :  
<sup>7</sup>atnagar <sup>8</sup>Scota do <sup>9</sup>Milig  
<sup>10</sup>ie an abaind tirig <sup>11</sup>thiar. 525
5. <sup>1</sup>Gabsat dā <sup>2</sup>fer dēc <sup>3</sup>din <sup>4</sup>dreim-sin  
dāna <sup>5</sup>d'foglaim for a <sup>6</sup>euairt :  
<sup>7</sup>Sedga, <sup>8</sup>Sobairei, <sup>9</sup>is <sup>10</sup>Suirgi  
<sup>11</sup>re <sup>12</sup>sāirsí, <sup>13</sup>cen <sup>14</sup>duilgí nduaire. 530
6. Druidecht <sup>1</sup>la <sup>2</sup>Mantan, la Caicher,  
la Fulman <sup>3</sup>n-indtliuchtach n-oll ;  
<sup>4</sup>bretēmnus las in <sup>5</sup>ngen <sup>6</sup>nglūngel,  
<sup>7</sup>la <sup>8</sup>Goscen <sup>9</sup>ndūir-mer, <sup>10</sup>la Dann. 530

2. <sup>1</sup>ceitri VEB cetri D <sup>2</sup>lion E <sup>3</sup>teglaig VEM theaglaigh B  
<sup>4</sup>lodar BM <sup>5</sup>dar VE ar M <sup>6</sup>in muir and om. eo VED <sup>7</sup>met V  
mbeid B <sup>8</sup>cland E <sup>9</sup>coig E <sup>10</sup>lanomna VR <sup>11</sup>dee V  
<sup>12</sup>is in rasura: amhos B <sup>13</sup>is é lin M <sup>14</sup>do taghas B ro thagas M  
<sup>15</sup>thall VM.

3. <sup>1</sup>tarrasair D ansad BM <sup>2</sup>miss V misa B <sup>3</sup>san DB is an M  
<sup>4</sup>innsi DE <sup>5</sup>hie VE ag B ac M <sup>6</sup>Deprofane VD: here and in line  
541 below sV wrote Depfane, and the cross-curve changing p to pro was  
added sec. man. Deprofaine E Tibrad Faine B Tibraid Fane M <sup>7</sup>miss V  
<sup>8</sup>eli D ele B <sup>9</sup>ead VM eadh EB ed D <sup>10</sup>can E con B <sup>11</sup>sic V  
ghairgi E chairde D gairbi BM <sup>12</sup>hie imrum V ie imr̄. D ie iomram E  
imreid B lodar for M <sup>13</sup>for B <sup>14</sup>fairrgi V fairrgi DBM <sup>15</sup>ins. na BM.

2. Four ships were the tally of his household;  
they came over sea with a multitude of progeny;  
fifteen wedded couples and a hireling  
in every ship which pressed forward yonder.
3. They stayed three months in the island  
at Taprobane of the harbours :  
three other months, a season without joyfulness  
voyaging over the sea of foam-crests.
4. After that they reached the land of Egypt,  
to the court of Pharao of the warriors :  
Scota is given to Mil  
at the land-river in the west.
5. Twelve men of that company undertook  
to learn arts during their sojourn :  
Setga, Sobairche, and Suirge,  
in craftsmanship, without sad difficulty.
6. Druidry by Mantan, by Caicher,  
by Fulman sagacious and great,  
law-craft by the white-kneed one,  
by Goseen hard and active, by Dond.

4. <sup>1</sup>ar M <sup>2</sup>rangadar EB -tar DV <sup>3</sup>nEigept V nEghept E nEighipt B  
nEgupt M <sup>4</sup>hoireacht BM (-recht B) <sup>5</sup>Foruinn D Forainn B  
<sup>6</sup>bfian E fiann B <sup>7</sup>adnaghár VE atadhgor B atnadar M <sup>8</sup>Scota D  
<sup>9</sup>Milidh B <sup>10</sup>ic ond abaind tirig V hic on abuinn tirig D ic in abainn  
tirig E do chosnam in tiri B do chosnom in tiri M <sup>11</sup>síar B

5. <sup>1</sup>gabsad E <sup>2</sup>om. fer VD <sup>3</sup>don E <sup>4</sup>drem D <sup>5</sup>dfogluim D  
<sup>6</sup>geuairt E <sup>7</sup>Sedgha V <sup>8</sup>-ce V -chi D <sup>9</sup>for is VD <sup>10</sup>-ge VD  
<sup>11</sup>ra E <sup>12</sup>suirsi E -se V <sup>13</sup>gan ED <sup>14</sup>duilge V.

6. <sup>1</sup>ri E le D <sup>2</sup>Manntan E <sup>3</sup>nintlichtach V ninntlechtach E  
<sup>4</sup>breithemnus E brithemnus D <sup>5</sup>ngein ED <sup>6</sup>nglungeal E ngluingeal D  
<sup>7</sup>ro V re E le D <sup>8</sup>Goisgen E Goiscen D <sup>9</sup>ndurmer V duirmher E  
<sup>10</sup>ri V se E le D.

The following is the version of the two foregoing quatrains in R<sup>3</sup> :—

- |     |   |      |
|-----|---|------|
| 5A. | 'Gabhsat da <sup>2</sup> fear deg da foghlaim<br>in gach ceird suthain, <sup>3</sup> ba suaire,<br><sup>4</sup> Sedgha, Sobhairce <sup>5</sup> Suirghe<br>re <sup>6</sup> säirse, gan duilge <sup>5</sup> nduaire.  | 527A |
| 6A. | 'Draidheacht la <sup>2</sup> Mandtan 's la Caithear <sup>3</sup><br>la Fulman, lasin <sup>4</sup> ngeal ngart,<br><sup>4</sup> rigdacht sead <sup>5</sup> ba duthaigh do Dhond, <sup>5</sup><br>slicht oll, <sup>7</sup> breithumhnacht.  | 530A |
| 7.  | <sup>1</sup> Trī rīg na <sup>2</sup> lāechraide <sup>3</sup> lūaidim<br>ro <sup>4</sup> leth a <sup>5</sup> ngnai <sup>6</sup> sund <sup>7</sup> eo sāl,<br><sup>8</sup> fri <sup>9</sup> fogluim, <sup>10</sup> gaiseid <sup>11</sup> ro-druiti<br><sup>12</sup> Milid, <sup>13</sup> Oicei, Uici <sup>14</sup> ān.  | 535  |
| 8.  | <sup>1</sup> Lotar <sup>2</sup> ass <sup>3</sup> i <sup>4</sup> cinn <sup>5</sup> oeht mbliadan;<br><sup>6</sup> ar a <sup>7</sup> ēulu in <sup>8</sup> conair <sup>9</sup> chōir:<br><sup>10</sup> ansat <sup>11</sup> miss <sup>12</sup> ic <sup>13</sup> Deprofaine,<br><sup>14</sup> cid ed <sup>15</sup> nīr bo <sup>16</sup> bāire <sup>17</sup> brōin. | 540  |
| 9.  | <sup>1</sup> Rāiset <sup>2</sup> sech <sup>3</sup> rind <sup>4</sup> Slēibe <sup>5</sup> Rifi:<br><sup>6</sup> ro rēesat <sup>7</sup> a <sup>8</sup> dtir ar <sup>9</sup> thuind;<br>bliadaid <sup>10</sup> dōib-sa <sup>11</sup> lām <sup>12</sup> re <sup>13</sup> Tracia,<br><sup>14</sup> congabsat <sup>15</sup> i nDacia <sup>16</sup> duind.           | 545  |

5A. *Variants from M.*   <sup>1</sup>gabsad   <sup>2-3</sup>fer dec dib foghlaim an each  
cerd suthain   <sup>3</sup>Segda Sobairei   <sup>4</sup>Surgi   <sup>5-6</sup>sairsi een dulgi.

6A. <sup>1</sup>druideacht   <sup>2-3</sup>Mantan la Caither   <sup>2</sup>ngel   <sup>4</sup>om. rigdacht B  
<sup>5-6</sup>fa duthaid do Dond   <sup>6</sup>breitheamnocht.

7. <sup>1</sup>tri ri E tuiream BM   <sup>2</sup>laochraide E laechroidhi B laechraidi M  
<sup>3</sup>luaidhim E   <sup>4</sup>leath BM   <sup>5</sup>ngnaoi E ngnoi D gnnae M   <sup>6</sup>sunn DM  
<sup>7</sup>ar E gu B tar M   <sup>8</sup>fria B   <sup>9</sup>foghlaim VEBM   <sup>10</sup>gaisgid ED  
gaiseidh B   <sup>11</sup>rodruide E rodruiitti (*spelt d'ruitti*) D fri gnimrad R<sup>2</sup>  
(-adh B)   <sup>12</sup>Milid M   <sup>13</sup>Oicei Uecei VE Oicci Uieci D Oige Uige B  
<sup>14</sup>ain E.

8. <sup>1</sup>dolodar B lodar M   <sup>2</sup>as EDM om. B   <sup>3</sup>a EB hi D   <sup>4</sup>geinn E

5A.   Twelve men undertook to learn  
in every enduring craft, it was pleasant,  
Setga, Sobairche, and Suirge,  
in craftsmanship, without sad difficulty.

6A.   Druidry by Mantan and by Caicher  
by Fulman with the white hospitality:  
Kingship it is that was native to Dond,  
the lineage of great ones, and law-craft.

7.   I mention three kings of the hero-band,  
their faces were familiar there to the sea :  
great druids in learning and valour,  
Mil, Occe, noble Uece.

8.   They went out in the end of eight years;  
backward was the true path;  
they spent a month in Taprobane,  
although it was no goal of sorrow.

9.   They steered past the headland of the Rhipean  
Mountain;  
they fared to land upon the wave;  
they had a year close by Thracia,  
till they landed in brown Dacia.

cind DR<sup>2</sup>   <sup>5</sup>ocht yc in rasura E: .u.ii. D   <sup>6</sup>ar do chuala ba (fa M)  
hi in choir R<sup>3</sup>   <sup>7</sup>geul E   <sup>8</sup>chon- V   <sup>9</sup>coir E   <sup>10</sup>ansad ER<sup>3</sup>  
<sup>11</sup>mis EDR<sup>3</sup>   <sup>12</sup>hic R<sup>2</sup> ag B a M   <sup>13</sup>Deprofane VD (*see note to line*  
520 *above*) Dibraidd Faine B Tibraid Fane M   <sup>14</sup>cidh edh V cidh eadh E  
gidheadh B gerbead M   <sup>15</sup>nirbo yc E: on nir R<sup>2</sup>   <sup>16</sup>bairi M   <sup>17</sup>mbroin E.

9. <sup>1</sup>raisit V rased E -eit D reithsid B risead M   <sup>2</sup>seach R<sup>2</sup>   <sup>3</sup>rinn E  
<sup>4</sup>Slebi D tSlebi E Sleibi B Slebe M   <sup>5</sup>Riphe E Rife R<sup>2</sup>   <sup>6</sup>ro recssat E  
do reatsad B do rersad M   <sup>7</sup>o B   <sup>8</sup>tir VDM thir B   <sup>9</sup>tuinn DE  
(one *minim omitted* E, *making tvū*) tuind R<sup>2</sup>   <sup>10</sup>doibh-sa B doibseon M  
<sup>11</sup>lamh E laim R<sup>2</sup>   <sup>12</sup>ra E ri DB   <sup>13</sup>Tvia E Traigia R<sup>2</sup>   <sup>14</sup>congabsad E  
congabsaft D imreid B imridis M   <sup>15</sup>an Dacia ED isin naigia B  
anaicia M   <sup>16</sup>duinn ED nduind R<sup>2</sup>.

10. <sup>1</sup>Ansat <sup>2</sup>mís <sup>3</sup>an Dacia <sup>4</sup>dathaig,  
<sup>5</sup>lotar <sup>6</sup>ass i <sup>7</sup>nGothiam ngluir,  
<sup>8</sup>i mBelgont, <sup>9</sup>i mBregaint <sup>10</sup>bruinig,  
<sup>11</sup>isin Espāin <sup>12</sup>n-uillig n-uair. 550
11. <sup>1</sup>Ceithri <sup>2</sup>catha <sup>3</sup>dēc <sup>4</sup>'s dā <sup>5</sup>fichit  
ro <sup>6</sup>fersat <sup>7</sup>ind <sup>8</sup>læehrad lōr,  
im <sup>9</sup>chert <sup>10</sup>nEspāine <sup>11</sup>dārīrib—  
<sup>12</sup>mebdatar <sup>13</sup>rīa <sup>14</sup>Milic mōr.
12. Dē <sup>1</sup>atā <sup>2</sup>Milic <sup>3</sup>Espāine <sup>4</sup>'airseom—  
do na <sup>5</sup>cathaib <sup>6</sup>sin ro <sup>7</sup>bris;  
<sup>8</sup>Golam a ainm, <sup>9</sup>data <sup>10</sup>dīles,  
<sup>11</sup>mo <sup>12</sup>phopa, <sup>13</sup>cen <sup>14</sup>dīmes ndiss. 555
13. <sup>1</sup>Dosfānie <sup>2</sup>tām <sup>3</sup>i n-a <sup>4</sup>theglach,  
<sup>5</sup>cōie lānamna dēc <sup>6</sup>dē <sup>7</sup>atbath,  
<sup>8</sup>im na trī <sup>9</sup>rīgaib <sup>10</sup>ro rāidius,  
<sup>11</sup>i dāil nar <sup>12</sup>chāinius <sup>13</sup>i cath. 560
14. <sup>1</sup>Tāngadar meic <sup>2</sup>Miled <sup>3</sup>molaim  
<sup>4</sup>eo Hērind a <sup>5</sup>Hespāin <sup>6</sup>uill,  
<sup>7</sup>na longaib <sup>8</sup>dar lār <sup>9</sup>il-lacha,  
<sup>10</sup>ima <sup>11</sup>eongaib <sup>12</sup>catha <sup>13</sup>crum. 565

10. <sup>1</sup>ansad EBM <sup>2</sup>miss V <sup>3</sup>in Dacia VD in naigia B an Aicia M <sup>4</sup>ndathaig E dathaidd B ndathaich M <sup>5</sup>lodar R<sup>2</sup> <sup>6</sup>as EDM isin B an EM <sup>7</sup>Gothim E Goithiam D nGoithiam B: gluair V <sup>8</sup>in delghainn E indelgaidn VD in Bealdund B im Belgond M <sup>9</sup>im Breogainn E in Breagdunn B im Breogann M <sup>10</sup>mbruind E mbruinigh DB ndruinch M <sup>11</sup>issin V isan M Easpain R<sup>2</sup> <sup>12</sup>nduillig nduair B: nuillich M.

11. <sup>1</sup>ceitri VB cethri D <sup>2</sup>cath E <sup>3</sup>deg B <sup>4</sup>is VR<sup>2</sup> om. DE <sup>5</sup>ficheat B <sup>6</sup>fersad E fersat VD fearsad B <sup>7</sup>in V an E ind D im BM <sup>8</sup>laechraíd V laochraíd E laichrad D leacon R<sup>2</sup> <sup>9</sup>cert E ceart B cheart M <sup>10</sup>nEsbaine E Espani B Espani M <sup>11</sup>doririb VE -ibh B <sup>12</sup>mebdhatar V: da (ga B) cosnom (-am B) R<sup>2</sup> <sup>13</sup>re E do R<sup>2</sup> <sup>14</sup>Mile B.

12. <sup>1</sup>tā B ita B <sup>2</sup>Miliidh B <sup>3</sup>Espane V Easpain B <sup>4</sup>airsium V airsem D airsin B airseon M <sup>5</sup>-aibh B <sup>6</sup>sen V <sup>7</sup>briss B

10. They stayed a month in coloured Dacia,  
they went out of it into bright Gothia,  
into Belgaint, into Bregaint of large companies,  
into cold Spain of the headlands.
11. Fourteen battles and two score  
the ample hero-band waged,  
in truth, about the right to Spain—  
They broke before Mil the great.
12. Thence has he the name "Mil of Spain"—  
from those battles which he broke;  
Golam was his name, a faithful foster-father,  
my master, without despicable contempt.
13. There came plague into his household,  
fifteen wedded couples died of it,  
including the three kings whom I have mentioned,  
in an assembly which made no lament in battle.
14. The sons of Mil whom I praise came  
to Ireland from great Spain :  
in their ships over a plain of many sea-birds,  
in which they maintained crooked battle.

<sup>8</sup>Galam R<sup>2</sup> Golumh B <sup>9</sup>dada E <sup>10</sup>dilis VE dileas BM <sup>11</sup>am B  
<sup>12</sup>popa V pupa E phapa D poba B foba M <sup>13</sup>gan EB gen D <sup>14</sup>dimes  
ndis VE dimeas ris B dimes dis M.

13. <sup>1</sup>-fanic VM -fanuig D -fanig B <sup>2</sup>tamh E tamain a theaglach B  
<sup>3</sup>inna D <sup>4</sup>teglach VDM <sup>5</sup>cōie lanomna V coig E da lanomain  
(-amain M) R<sup>2</sup> <sup>6</sup>om. de M <sup>7</sup>adbach EM <sup>8</sup>um B <sup>9</sup>riguib D  
riogaib E <sup>10</sup>ro raidhus V ro raides E do raidheadh B ro raided M  
<sup>11</sup>hi dhail V riam nochor cainead B uair ni ro cained M <sup>12</sup>cain E  
<sup>13</sup>hi D a B.

14. <sup>1</sup>-catar V -gatar D <sup>2</sup>Miledh V Milead M <sup>3</sup>moluim D  
<sup>4</sup>ind Erinn VD an Eirinn E an Er- B <sup>5</sup>Hesbain E Heaspain BM  
<sup>6</sup>huill D <sup>7</sup>hi longaib VE na hillongaib D a longa B <sup>8</sup>tar E  
gu B eo M <sup>9</sup>ind lacha V <sup>10</sup>ana E in D <sup>11</sup>bh B  
<sup>12</sup>chatha VDB <sup>13</sup>chruidh B cruind M.

15. <sup>1</sup>Cōic <sup>2</sup>lānamna <sup>3</sup>cethair <sup>4</sup>deg-dēich  
<sup>5</sup>tuesat <sup>6</sup>leo, <sup>7</sup>do muintir mōir :  
<sup>8</sup>cethrar <sup>9</sup>amus <sup>10</sup>mar dom māidit  
<sup>11</sup>dōib for scāil a <sup>12</sup>Hespāin <sup>13</sup>ōig. 570
16. Īar sin <sup>1</sup>gabsat <sup>2</sup>Inber <sup>3</sup>Scēne  
Dīa Māirt, for <sup>4</sup>cert-<sup>5</sup>challainn <sup>6</sup>Mai :  
<sup>7</sup>Ō sin <sup>8</sup>amach, <sup>9</sup>fa <sup>10</sup>derb <sup>11</sup>linne,  
<sup>12</sup>ro <sup>13</sup>dergsat <sup>14</sup>rindi ar gach <sup>15</sup>rai.
17. <sup>1</sup>Rē cind bliadna <sup>2</sup>randsat <sup>3</sup>Ērind 575  
<sup>4</sup>in dib <sup>5</sup>randaib dēc, <sup>6</sup>derb <sup>7</sup>lem,  
im <sup>8</sup>Ēremōn is <sup>9</sup>im <sup>10</sup>Ēber  
im <sup>11</sup>deichnebar <sup>12</sup>trēnfer <sup>13</sup>tend.
18. <sup>1</sup>Cōiceer <sup>2</sup>gabsadar im <sup>3</sup>Ēber  
<sup>4</sup>i l-leith <sup>5</sup>ndesertach <sup>6</sup>hi tind,  
<sup>7</sup>da <sup>8</sup>Etan, <sup>9</sup>is <sup>10</sup>Mantan <sup>11</sup>mōr-glan,  
<sup>12</sup>Caicher oeus Fulman <sup>13</sup>find. 580
19. <sup>1</sup>Cōiceer im <sup>2</sup>Ēremōn <sup>3</sup>n-ūasal  
<sup>4</sup>gabsat <sup>5</sup>im <sup>6</sup>tūaiscert <sup>7</sup>atbēr,  
<sup>8</sup>Aimirgen, <sup>9</sup>Sobairci, <sup>10</sup>Segda, 585  
<sup>11</sup>Gosten, <sup>12</sup>Suirgi, <sup>13</sup>tetra <sup>14</sup>trēn.

15. <sup>1</sup>coig EB <sup>2</sup>lanomhna B <sup>3</sup>ins. a M : .iii. V ceitri E ceathair BM  
<sup>4</sup>deghdeich E dec (om. deich: deg B) BM <sup>5</sup>tugsad E tugsat DB <sup>6</sup>lōe V  
<sup>7</sup>don muindtir mhoir B <sup>8</sup>ceatrar V ceatrar B ceathrar M <sup>9</sup>amhus EB  
<sup>10</sup>ba sid fri sgail VD ba fish friscail E mardommaidh doib B marda  
maidit M <sup>11</sup>ind Erinn V an Eir- E in Herinn D ro scailit M (doib  
transferred to preceding line B om. M) <sup>12</sup>Hesbain E <sup>13</sup>oigh EB.

16. <sup>1</sup>gabsad ER<sup>2</sup> <sup>2</sup>inbiur D indber M inbhearr B <sup>3</sup>Scēne E  
Seini B <sup>4</sup>VD ceirt E ceart B <sup>5</sup>nd M <sup>6</sup>Maoi E Mai D  
<sup>7</sup>o sain V o šoin D <sup>8</sup>immach V <sup>9</sup>ba R<sup>2</sup> co B <sup>10</sup>dearbh B  
<sup>11</sup>linde E demin R<sup>2</sup> <sup>12</sup>do R<sup>2</sup> <sup>13</sup>dergsad EB deresat M <sup>14</sup>rinne ED  
rind Femin (Feimin B) fai R<sup>2</sup> <sup>15</sup>raoi E, ro changed sec. man. to rai D.

17. <sup>1</sup>ria VD a B i M <sup>2</sup>rannsat VD rannsad E roindsid B randsad M  
<sup>3</sup>Eirinn E, H- D <sup>4</sup>a ndibh EB <sup>5</sup>rannai VB randaibh deg E  
rendaib M <sup>6</sup>dearb B <sup>7</sup>team VB <sup>8</sup>Erimon VB  
rannuib D rendaib M <sup>9</sup>um B am M <sup>10</sup>Eimher E <sup>11</sup>dechniubur V  
Eoiremon E

15. Four good tens and five of wedded couples  
they brought with them, of the great company :  
four hirelings, as they assert to me,  
they had, in parting from virgin Spain.
16. After that they landed in Inber Seine  
a Tuesday, on the exact Kalends of May :  
from that out, we may be certain  
they reddened points on every plain.
17. Before the end of a year they partitioned Ireland  
into twelve parts, I hold it for certain,  
between Eremon, Eber  
and ten strong champions.
18. Five men including Eber landed  
in the southern half in strife :  
two Etans, and Mantan great and pure,  
Caicher and white Fulman.
19. Five men including noble Eremon  
landed around the north, I shall say it,  
Amorgen, Sobairche, Setga,  
Goscen, Suirge, the strong raven.

deichneabhar E deichniubur D deithneabhar B <sup>12</sup>-fer VM treinifer E  
-fear B <sup>13</sup>tenn D teand B.

18. <sup>1</sup>coicir V coiger E coigear B <sup>2</sup>gabsadar E gabsatar D rogabsat B  
rogobsad M <sup>3</sup>Eimer with no b written above the m E Emer M  
<sup>4</sup>alleth V hi leith E allet D in leath R<sup>3</sup> <sup>5</sup>desertach B om. n- M  
<sup>6</sup>hi tinn V a dind E nar thim B ad chind M <sup>7</sup>sic R<sup>2</sup> En is R<sup>2</sup>  
<sup>8</sup>Eadan EM Adan B <sup>9</sup>om. R<sup>2</sup> <sup>10</sup>Mandtan EB <sup>11</sup>murglan VEDM  
<sup>12</sup>Caither B Caither M <sup>13</sup>finn VE.

19. <sup>1</sup>coiceur E coigear B <sup>2</sup>Erimon VB Eiremon E <sup>3</sup>om. n- ER<sup>2</sup>  
<sup>4</sup>-sad EM <sup>5</sup>an E i B <sup>6</sup>tuascert VD <sup>7</sup>adber EM <sup>8</sup>Amargen V  
Aimirgen EM Amairgein D Aimeirgein B <sup>9</sup>Sobarche V Sobhairci E  
Sobairchi D Sogairee B Sobairci M <sup>10</sup>Setga VD Sedhai E Sedga B  
<sup>11</sup>Goscen R<sup>2</sup> Goistin B Goisten M <sup>12</sup>Suirge DB Surge EM <sup>13</sup>Detla B  
Dedla M <sup>14</sup>deir B der M.

20. Rāith <sup>1</sup>Bethaig <sup>2</sup>ae Eōir na <sup>3</sup>n-aiged  
elas la <sup>4</sup>Hēremōn <sup>5</sup>iar n-ōl,  
Rāith <sup>6</sup>Aindind <sup>7</sup>re Hēber <sup>8</sup>mōrthar,  
la <sup>9</sup>Haimirgin <sup>10</sup>Tōchar Mōr. 590
21. Dūn <sup>1</sup>Sobairei <sup>2</sup>sund <sup>3</sup>iar sāime  
<sup>4</sup>la <sup>5</sup>Sobairei <sup>6</sup>tāeb-geal <sup>7</sup>tend;  
<sup>8</sup>Delginis <sup>9</sup>la <sup>10</sup>Setga <sup>11</sup>iar <sup>12</sup>suilgi;  
<sup>13</sup>Dun <sup>14</sup>Etair <sup>15</sup>la <sup>16</sup>Suirgi <sup>17</sup>seng. 595
22. <sup>1</sup>Rāith <sup>2</sup>Arda Sūird <sup>3</sup>elas <sup>4</sup>la Fulman,  
Dūn <sup>5</sup>mBindi <sup>6</sup>la <sup>7</sup>Caieher <sup>8</sup>crōn,  
Rāith <sup>9</sup>Rīgbaird <sup>10</sup>la <sup>11</sup>Hetan <sup>12</sup>n-eal,  
<sup>13</sup>Dūn <sup>14</sup>Cairich <sup>15</sup>la <sup>16</sup>Hetan <sup>17</sup>n-ōg. 595
23. <sup>1</sup>Cumtach <sup>2</sup>Nair <sup>3</sup>iar <sup>4</sup>Sleib <sup>5</sup>Mis <sup>6</sup>molaim,  
<sup>7</sup>la <sup>8</sup>Goisten, <sup>9</sup>nīr <sup>10</sup>dodaing dō;  
<sup>11</sup>at iat <sup>12</sup>sin <sup>13</sup>a rātha <sup>14</sup>rēlaim  
<sup>15</sup>is a raind for <sup>16</sup>Erind so. 600
24. <sup>1</sup>Milid <sup>2</sup>assin <sup>3</sup>Seithia <sup>4</sup>sciathraig  
<sup>5</sup>Hisin <sup>6</sup>Dardāin, nī <sup>7</sup>delm <sup>8</sup>ngō,  
<sup>9</sup>Gabais <sup>10</sup>Espāin <sup>11</sup>i l-leith <sup>12</sup>lāithi  
ro <sup>13</sup>bo <sup>14</sup>sed <sup>15</sup>eo ndaithi do. 605

20. <sup>1</sup>Rath D Bethaich D Bedhaigh B Beothaid M <sup>2</sup>ie VDB ag E  
<sup>3</sup>noighed V naighed E noidedh D naidheadh B <sup>4</sup>Herimon VB Heiremon E  
Hereamon M <sup>5</sup>ar B <sup>6</sup>Oind VD Cind E Aindinn B <sup>7</sup>f<sup>8</sup> he-b-na  
nogthor (*the dot before b inserted by re-inker*) V: fri also ED: Heiber E  
Heimhear B <sup>9</sup>na nogthor E na nogthor also in D <sup>10</sup>Hamargen V  
Haimirgen E Hamairin B <sup>11</sup>tochur E tochor DB.

21. <sup>1</sup>Sobairce V -rgi D Sobhairche B <sup>2</sup>sunn D <sup>3</sup>iar saine VE  
iar sealad B re selad M <sup>4</sup>le R<sup>5</sup> <sup>6</sup>-airgi V -airchi D -airche B  
<sup>7</sup>taebgel V taobhgeal E toebgel D taebhgeal B <sup>8</sup>tenn VD teand B  
<sup>9</sup>Deilginis V Delcenis (*the c sprs.*) E Deilinis B Delinis M <sup>10</sup>le B re M  
<sup>11</sup>Setgha B Sedga M <sup>12</sup>om. E <sup>13</sup>suirge E suilge BM <sup>14</sup>Duin M  
<sup>15</sup>Edair BM <sup>16</sup>re M <sup>17</sup>Suirge EDB Surge M <sup>18</sup>seang B.

22. <sup>1</sup>rath EDB <sup>2</sup>Airde E <sup>3</sup>slas ED <sup>4</sup>fri R<sup>5</sup> le B <sup>6</sup>Findi V  
Binne E Binni D Minde B <sup>7</sup>le B <sup>8</sup>Caithir E Cacher D Cathear B  
Caither M <sup>9</sup>mor R<sup>10</sup> <sup>11</sup>Rigbair E -ghbh- B <sup>12</sup>fri R<sup>13</sup> re B

20. Raith Bethaig at the Eoir of the Guests,  
dug by Eremon after drinking;  
Raith Ainninn by Eber, be it magnified!  
by Amorgen the Great Causeway.

21. Dun Sobairehe there after repose,  
by Sobairehe the white-sided and strong;  
Delginis by Setga after ease;  
Dun Etair by slender Suirge.

22. Raith Arda Sūird dug by Fulman,  
Dun Bindi by swarthy Caieher,  
Raith Rigbaird by formidable Etan,  
Dun Cairich by pure Etan.

23. The building of Nar west of Sliab Mis I celebrate  
by Goseen, it was not difficult for him:  
Those are their forts which I set forth,  
and this is their divisions over Ireland.

24. Mil out of shield-like Scythia  
upon Thursday, it is no sound of falsehoods,  
took Spain in half a day—  
it was a way with nimbleness for him.

<sup>11</sup> Headan R<sup>12</sup> neccal E negal D neagal B neacal M <sup>13</sup>ins. is R<sup>14</sup>  
<sup>14</sup> Croich R<sup>15</sup> Goirig B <sup>16</sup>re VD ro E le B <sup>17</sup>Etan VE Headan B  
Hedan M <sup>18</sup>om. n. R<sup>19</sup> ogh VE oc D nogh B.

23. <sup>1</sup>Cumtach all MSS. but cumhdach B <sup>2</sup>nar yc E in rasura nard D  
<sup>3</sup>ar VD a E <sup>4</sup>Sleibh EB Sliab M <sup>5</sup>Miss V <sup>6</sup>molum D <sup>7</sup>le B  
<sup>8</sup>Goiscean VD Goisgen E Goisdin B <sup>9</sup>nir bo nair do (dho B) R<sup>10</sup>  
<sup>10</sup>dodhaing VEB doduing D <sup>11</sup>is iat V is iad E hisiat D <sup>12</sup>sain EDB  
<sup>13</sup>na ratha V arratha ED <sup>14</sup>relim VDB relimm E relaim M <sup>15</sup>sa  
roind fa (ar B) Erind andso R<sup>16</sup> Herind ED.

24. <sup>1</sup>Milidh VB Milig M <sup>2</sup>asin D sin B isa M <sup>3</sup>Scethia R<sup>4</sup>  
<sup>5</sup>sciathraig EB sciama M <sup>6</sup>hisi D isa B isin M <sup>7</sup>Dardan B  
<sup>8</sup>deilm EB <sup>9</sup>dho B <sup>10</sup>gabuis ED <sup>11</sup>Easp. B <sup>12</sup>hillett D  
alleith B aleith M <sup>13</sup>lathi E laithe B <sup>14</sup>po ED robsad M <sup>15</sup>sét  
VEDM (set D) theist B <sup>16</sup>condathi ED conaidthe B conaithi M.

## XV.

Min ¶ 107 A ( $\mu\wedge$  26 a 43 :  $\mu R$  91 § 3). R<sup>3</sup> ¶ 142 (B 10 β 2 : M 268 δ 31 : H 100 β 46).

- |    |   |     |
|----|---|-----|
| 1. | <sup>1</sup> Ceithri <sup>2</sup> randa <sup>3</sup> rāiter <sup>4</sup> dē<br>for <sup>5</sup> suidi na <sup>6</sup> Gāedilge :<br>Canōin, <sup>7</sup> Gramadach, <sup>8</sup> is Stair,<br>ocus Rīm co n-a <sup>9</sup> ro-bail.   | 610 |
| 2. | Is <sup>1</sup> i <sup>2</sup> in <sup>3</sup> Chanōin, <sup>4</sup> nī eheleb,<br><sup>5</sup> Senchus Mōr, <sup>6</sup> Bretha Nemed—<br><sup>7</sup> Nochosdērna <sup>8</sup> duine dō—<br><sup>9</sup> Āi <sup>10</sup> Chermna <sup>11</sup> Āi <sup>12</sup> Chano.                                 |     |
| 3. | Is <sup>1</sup> i <sup>2</sup> in <sup>3</sup> Gramadach <sup>4</sup> na nglond <sup>4</sup><br>na trī <sup>5</sup> chāicait <sup>6</sup> erāeb- <sup>7</sup> ogom,<br>na <sup>8</sup> rēmenna, <sup>9</sup> reim <sup>10</sup> nena,<br><sup>11</sup> is na <sup>12</sup> duili <sup>13</sup> deig-feda. | 615 |
| 4. | Is <sup>1</sup> i <sup>2</sup> in <sup>3</sup> Stair, <sup>4</sup> fa <sup>5</sup> stiuir <sup>5</sup> fessa,<br>na <sup>6</sup> fessa, na <sup>7</sup> foirfessa,<br><sup>8</sup> tāna, <sup>9</sup> togla, <sup>10</sup> tricha scēl,<br>ocus tri <sup>11</sup> fichit <sup>12</sup> foiscēl.           | 620 |
| 5. | Is <sup>1</sup> i <sup>2</sup> in Rīm <sup>3</sup> nocho rādom,<br><sup>3</sup> Bretha <sup>4</sup> Cai <sup>5</sup> can imarehor :<br><sup>6</sup> is esbach a <sup>7</sup> sechna <sup>8</sup> so,<br><sup>9</sup> enesta na <sup>10</sup> cethri rando.  | 625 |

1. <sup>1</sup>Cetri BH Cethri  $\mu R$  <sup>2</sup>ranna  $\mu\wedge\mu R$  renda M <sup>3</sup>raither B  
raitear M rater H <sup>4</sup>dhe B <sup>5</sup>suithe  $\mu\wedge$  suidiu  $\mu R$  snoidhe B saidhe M  
<sup>6</sup>Gaidhel  $\mu\wedge$  Gaidilee  $\mu R$  Gaedelge B Gaeidilge MH <sup>7</sup>gramat-  $\mu\wedge\mu R$   
gramidach M gramutach H <sup>8</sup>istair  $\mu\wedge$  Stair  $\mu R$  isdair BH is sdair M  
<sup>9</sup>rogail  $\mu R$ .

2. <sup>1</sup>hi  $\mu\wedge$  <sup>2</sup>an  $\mu R$  <sup>3</sup>Canoin  $\mu\wedge\mu R$  <sup>4</sup>nir ceiledh  $\mu\wedge$  ni celeb  $\mu R$   
ni cheiliub BM ni eheilib H <sup>5</sup>Senchas B <sup>6</sup>breata B breatha M :  
Nemeadh  $\mu\wedge$  Neimiudh B Nemidh H <sup>7</sup>nochonasdernai  $\mu\wedge$  nochasderna  $\mu R$   
nochodernai B nochosderna M <sup>8</sup>duide and om. do  $\mu\wedge\mu R$  duini H <sup>9</sup>Aei M  
<sup>10</sup>Cane  $\mu R$  Cearmna B Chearmna M <sup>11</sup>na Cermna  $\mu R$ : Oei M  
<sup>12</sup>Chanae  $\mu\wedge$  Chana H.

3. <sup>1</sup>hi  $\mu\wedge M$  <sup>2</sup>an  $\mu RH$  <sup>3</sup>Gramatach  $\mu\wedge\mu R(a)MH$  <sup>4-4</sup>om.  $\mu R$ , na  
nglonn  $\mu\wedge$  H <sup>5</sup>choecat  $\mu\wedge$  chaeicaid B chaicaid H <sup>6</sup>Craob  $\mu R$   
craebh B <sup>7</sup>ogam  $\mu\wedge M$  <sup>8</sup>rend  $\mu R$  reimenda BH remeanna M

## OF SECTION II.

## 119

## XV.

- |    |  |
|----|--|
| 1. | It is said that it has four divisions<br>among scholars of Gaedelic :<br>Canons, Grammar, and History,<br>and Prosody with its great prosperity.                         |
| 2. | This is Canons, I shall not conceal it,<br>the Great Story, the Judgements of Nemed—<br>no (mere) man made it for him—<br>the Science of Cermna and the Science of Cano. |
| 3. | This is Grammar of the achievements,<br>the thrice fifty branching Oghams,<br>the declensions, the row of the letter,<br>and the books of a good wood.                   |
| 4. | This is History, it was a rudder of knowledge,<br>the sciences, the extra sciences,<br>forays, captures, thirty sagas,<br>and three-score subordinate sagas.             |
| 5. | This is Rhyme, of which we shall not speak,<br>The Judgements of Cai without error;<br>it is idle to shun these matters,<br>seemly are the four parts.                   |

<sup>1</sup>rem  $\mu\wedge M$  <sup>10</sup>neana B <sup>11</sup>μ R <sup>12</sup>duile  $\mu\wedge$  <sup>13</sup>degfeda  $\mu\wedge$   
dagfeda  $\mu R$  deighfeda B deighfeda M.  
<sup>2</sup>sdair  $\mu RMH$  <sup>3</sup>fo  $\mu\wedge\mu R$  <sup>4</sup>sduiur  $\mu RH$   
<sup>5</sup>mesa  $\mu\wedge$  mesa  $\mu R$  meassa M feasa H <sup>6</sup>feassa B feasa M  
fessa H <sup>7</sup>forbfesa  $\mu\wedge$  forbessa  $\mu R$  forfresa (the first a sbs. sec.  
man.) B foireasa M forfesa H <sup>8</sup>togla tana  $\mu R$  <sup>9</sup>tola B  
<sup>10</sup>trichaid H <sup>11</sup>fichid B ficedh H <sup>12</sup>roger  $\mu\wedge\mu R$  fosecl BH.  
<sup>13</sup>an  $\mu R$  <sup>14</sup>nocho recob  $\mu\wedge$  nochasrecab  $\mu R$  nochoradh omh (sic) B  
nocha rādomh H <sup>15</sup>breatha BM <sup>16</sup>Cōi H <sup>17</sup>conimtheor  $\mu\wedge$  conimtecar  
 $\mu R$  conimtheagor B conimthegur H <sup>18</sup>is espia  $\mu\wedge$  his easba  $\mu R$  is  
easbach BM is esbach H <sup>19</sup>seach- MB <sup>20</sup>sona  $\mu R$  <sup>21</sup>enesda  $\mu R$   
eneasta BM <sup>22</sup>cethra ranno  $\mu\wedge$  cethra ranno  $\mu R$  ceatra B ceithri M  
ceitri H.

(a) In  $\mu R$  the g dotted.

## XVI.

Min ¶ 107 A ( $\mu\wedge$  26  $\beta$  14 :  $\mu R$  91  $\delta$  23). R<sup>3</sup> ¶ 142 (B 10  $\beta$  18 : M 269  $a$  1).

- |    |  |     |
|----|--|-----|
| 1. | In bērla <sup>1</sup> tebidi <sup>2</sup> trie,<br>ro <sup>3</sup> lesaig <sup>4</sup> Gäedel <sup>5</sup> glaŋ-glie,<br><sup>6</sup> ñathad do <sup>7</sup> šil <sup>8</sup> Gäedil <sup>9</sup> gairb<br>duine <sup>10</sup> ea mbeith a <sup>11</sup> fir-ainm. | 630 |
| 2. | <sup>“</sup> <sup>1</sup> Gäidelg” <sup>2</sup> aderaid sin fris<br><sup>3</sup> lucht <sup>4</sup> aineōlais is ainbfis :<br><sup>5</sup> nī <sup>6</sup> nesa do <sup>7</sup> Gäedel glie<br><sup>8</sup> inas do each ele oirrdric.                             |     |
| 3. | <sup>1</sup> Mad āil dam <sup>2</sup> a <sup>3</sup> rād fri cāch<br><sup>4</sup> co roib co <sup>5</sup> follus in fāth,<br><sup>6</sup> at iat—re <sup>7</sup> ngarmann can <sup>8</sup> gai—<br>ceithri <sup>9</sup> hanmann in <sup>10</sup> bērlai—           | 635 |
| 4. | <sup>“</sup> <sup>1</sup> Tiecoladh” a Heabra ard,<br>is “Moloth” a Grēig glē-garg,<br>“Legulus” a <sup>2</sup> Laidin le,<br>“ <sup>3</sup> Tinōltech” <sup>4</sup> ara fēine.  | 640 |
| 5. | Gebe <sup>1</sup> bess for a n-iarair,<br>etir dāescair is diamair,<br><sup>2</sup> is iat sin can time tra<br><sup>3</sup> anmann <sup>4</sup> binde <sup>5</sup> in bērla.   | 645 |

1. <sup>1</sup>tobaide  $\mu\wedge\mu R$  teibidhe B teibidi M <sup>2</sup>trice  $\mu\wedge\mu RB$  <sup>3</sup>lessaig  
 $\mu\wedge$  leasaigh B <sup>4</sup>Gäidel  $\mu\wedge$  Goidel  $\mu R$  -dhel B <sup>5</sup>glaŋ glice  $\mu R$  glice  
also  $\mu\wedge$  <sup>6</sup>ñathadh  $\mu\wedge$  B huath-  $\mu R$  <sup>7</sup>šil  $\mu R\mu\wedge B$  <sup>8</sup>Gäidil  
 $\mu\wedge\mu R$  Gaedhil B Gaeidil M <sup>9</sup>gairbh B  $\mu\wedge$  <sup>10</sup>ga  $\mu RB$  cambeth  $\mu\wedge$   
<sup>11</sup>fir  $\mu R\mu\wedge$ .

2. <sup>1</sup>Gaidile  $\mu R$  Gaidel get beratsam friss  $\mu\wedge$  Gaedhelg B Gaeidle M  
<sup>2</sup>atberassom  $\mu R$  aderaidsun B adearaidsin M <sup>3</sup>in lucht aineolach  
ainbfis  $\mu\wedge\mu R$  (om. is ainbf.  $\mu R$ ) <sup>4</sup>in elolais san ainfis B <sup>5</sup>ni nesso  
do Gaidelge glice  $\mu\wedge$  <sup>6</sup>neassa B neasa M <sup>7</sup>Gaidil  $\mu R$  Ghaedhelg B  
<sup>8</sup>inda dogach ni is airdiree  $\mu\wedge$  indas da cech ní as airdire  $\mu R$  ana da each  
M inas do gach ealg urrdraic B.

## XVI.

- |    |   |  |
|----|---|--|
| 1. | The select vivacious language<br>which Gaedel the pure and cunning improved,<br>few of the seed of rough Gaedel<br>are the men who may know its real name.    |  |
| 2. | “Gaedelg”—they call it so,<br>people who are ignorant and have no knowledge :<br>no nearer to cunning Gaedel<br>than to any conspicuous notable.              |  |
| 3. | Were I to desire to say to everyone<br>that the matter was evident,<br>here are—with which they name it without falsehood—<br>the four names of the language. |  |
| 4. | “Tiecolath” in lofty Hebrew,<br>“Moloth” in Greek bright and rough,<br>“Legulus” therewith in Latin,<br>“Tinoiltech” among its people.                        |  |
| 5. | Whoever he be who should be seeking them,<br>whether lowly or obscure,<br>those, indeed, without fear<br>are the tuneful names of the language.               |  |

3. <sup>1</sup>madh B <sup>2</sup>a raga fria each B <sup>3</sup>rād  $\mu R$  <sup>4</sup>eo rab  $\mu\wedge$   
eo raib  $\mu R$  gurabh gu B <sup>5</sup>fallus  $\mu R$  <sup>6</sup>atat sunn cer (een  $\mu R$ )  
gnimradh ngle (ngae  $\mu R$ ) ceathra hanmanna (ceithri anmae  $\mu R$ )  $\mu\wedge\mu R$  ati  
iad B <sup>7</sup>ngarmand gan B <sup>8</sup>gae M <sup>9</sup>hanmand B <sup>10</sup>berlae  $\mu R$ .

4. <sup>1</sup>Tiecoloth (Tiecolad  $\mu R$ ) a Ebra aird (ard  $\mu R$ ), Maloth isin Grece (a  
Gre  $\mu R$ ) gle gaing (gare  $\mu R$ )  $\mu\wedge\mu R$  Tiecoladh B <sup>2</sup>Laitin  $\mu\wedge\mu R$   
<sup>3</sup>Tinoltach  $\mu\wedge$  Tinoilteach B <sup>4</sup>are fene  $\mu\wedge\mu R$ .

5. <sup>1</sup>bes  $\mu R$  <sup>2</sup>is eol dam een time tra  $\mu\wedge\mu R$  is eol dam gan time  
tra B <sup>3</sup>anmannna  $\mu R$  ammonda B <sup>4</sup>binne  $\mu\wedge\mu R$  binde B <sup>5</sup>an  $\mu R$ .

## XVII.

R<sup>3</sup> ¶ 142 (B 10 β 31 : M 269 a 12).

1. <sup>1</sup>Goirtigernn ainm in bērla  
do bi <sup>2</sup>ac <sup>3</sup>Mae Dē <sup>4</sup>deg-ērgna,  
ocus <sup>5</sup>ae sil nAdaim ūair,  
rē cumdach in Tuir <sup>6</sup>Nemrūaid. 650
2. Ge ro <sup>1</sup>lean <sup>2</sup>dē <sup>3</sup>bērla <sup>4</sup>Eabra,  
<sup>5</sup>ac lucht in dōmain <sup>6</sup>dealbda,  
<sup>7</sup>ead bus ainm <sup>8</sup>iar mbrāth na mbenn,  
<sup>9</sup>don bērla, <sup>10</sup>gnāth-Goirtigern.

1. <sup>1</sup>sic M, Goirtigearnd B      <sup>2</sup>ag B      <sup>3</sup>a gloss in M i. ac Adam  
<sup>4</sup>deigerna M      <sup>5</sup>ag sil Adhaimh (*om. n.*) B      <sup>6</sup>-aidh B.

## XVIII.

R<sup>3</sup> ¶ 144 (B 10 γ 16).

1. Gaidhel Glas, foghnaidh a radh  
risi(n) fear crithir comlan,  
indi diata Gaedhel Glas,  
uathadh ga ūil a eolas. 655
2. Dar fotraicead sa tuind trein,  
<sup>1</sup>deadh-mae Niuil, mae gu mor-mein,  
gur iadh in athair fa chneas,  
o nar <sup>2</sup>b'urus a leigheas. 660
3. An ti glas ni dheachaидh dhe,  
no gur foir eo maith Maise :  
d'fagsadar file ro-feas  
gurob de ata Gaedel Glas. 665
4. Do fagaibh do ocus da cloind  
Maisi—fa maith in aemoing—  
gan peist gan nathair gu neim  
a tir da ngebdais Gaideil. 670
5. Fagbais fagbhala ele  
Maisi, mae gu mor-gloine,  
gan diultagh fri daim n-Ain-fir  
ag sil gasta glan-Gaeidil.

2. <sup>1</sup>the a sbs. yc B<sup>2</sup>burusa a B.

## OF SECTION II.

## 123

## XVII.

1. Goirtigern was the name of the language  
which the Son of God (= Adam) of good wisdom had,  
as well as the seed of Adam once on a time,  
before the building of Nemrod's Tower.
2. Although it was called the Hebrew language  
among the folk of the shapely world,  
This is what the name shall be according to the  
judgement of the summits [= sages]  
for the language, current Goirtigern.

2. <sup>1</sup>len B      <sup>2</sup>om. de M      <sup>3</sup>berla M      <sup>4</sup>Eabhrā B      <sup>5</sup>ag B  
<sup>6</sup>delbha B      <sup>7</sup>eadh B      <sup>8</sup>re mbhrath mbend B      <sup>9</sup>in M  
<sup>10</sup>gnaith M Garthigearnd B.

## XVIII.

1. Gaedel Glas—it is convenient to give the name  
to the sparkling (?) perfect man :  
the reason why he was called Gaedel Glas,  
few there be who know thereof.
2. As he laved him in the strong wave,  
the good son of Nel, a youth with great mind,  
the serpent wound about his skin,  
so that his healing was not easy.
3. The green spot would not depart from him  
till Moses gave him good assistance :  
Poets have left the important fact of knowledge  
That "Gaedel Glas" comes therefrom.
4. He left to him and to his progeny  
did Moses—good was the instrument—  
that no reptile or venomous serpent should be  
in the land where the Gaedil should settle.
5. He left other bequests,  
did Moses, a youth of great renown,  
that the valorous seed of pure Gaedel  
should never oppose the company of the Most High.

## XIX.

R<sup>3</sup> ¶ 153 (B 10 § 58: M 270 a 4).

|   |     |
|---|-----|
| Ro gon <sup>1</sup> Milig <sup>2</sup> fa maith eland     | 675 |
| <sup>3</sup> Rafloir nîr bo ro-anband                     |     |
| Ro <sup>4</sup> seuch co erûaid on tir <sup>5</sup> trell |     |
| Co sruth Nil, co fuair Forand.                            |     |

<sup>1</sup> Milidh B    <sup>2</sup> ba B    <sup>3</sup> Refalair nar bo (ro ins. sec. man.) gand B  
<sup>4</sup> sguch gu cruaidh B    <sup>5</sup> treall B.

## XX.

R<sup>2</sup> ¶ 432 (V 11 γ 25: Δ 13 β 8: E 8 β 7: D 20 γ 26).R<sup>3</sup> ¶ 156 (B 11 β 7: M 270 β 37).

|   |     |
|---|-----|
| 1. Ocht meie <sup>1</sup> Golaim na ngâire  |     |
| <sup>2</sup> darb ainm <sup>3</sup> Milid <sup>4</sup> Easpâine,                      | 680 |
| <sup>5</sup> ro <sup>6</sup> sleachtadar <sup>7</sup> mili <sup>8</sup> mag:          |     |
| <sup>9</sup> ea tir as a <sup>10</sup> tâncadar?                                      |     |
| 2. <sup>1</sup> Aireach <sup>2</sup> Februa, <sup>3</sup> Dond, dar Dia               |     |
| <sup>4</sup> do genair sa Seithia;  |     |
| <sup>5</sup> ruead <sup>6</sup> in <sup>7</sup> Egypt <sup>8</sup> aibnig             |     |
| <sup>9</sup> Éber oeus <sup>10</sup> Aimirgin.  | 685 |
| 3. Hir, <sup>1</sup> nî robe lâech <sup>2</sup> bu lia                                |     |
| <sup>3</sup> ro genair <sup>4</sup> a thaebh <sup>5</sup> Traigia.                    |     |
| Ro <sup>6</sup> genair <sup>7</sup> Colptha in <sup>8</sup> cloidim                   |     |
| <sup>9</sup> a <sup>10</sup> nglind <sup>11</sup> Colpa a <sup>12</sup> nGaethlaidib. | 690 |
| 4. <sup>1</sup> Ruetha ie tur Breogain <sup>2</sup> can brôn                          |     |
| <sup>3</sup> Erennân is <sup>4</sup> Éremôن:  |     |
| dâ <sup>5</sup> sôsar na <sup>6</sup> lâech <sup>7</sup> can locht:                   |     |
| Mac Dê do <sup>8</sup> stræth a <sup>9</sup> totocht.                                 |     |

1. <sup>1</sup> Galaim V<sub>A</sub>ED    <sup>2</sup> diarb V<sub>A</sub>ED    <sup>3</sup> Milidh VB Milig M  
<sup>4</sup> Esp. V<sub>A</sub>ED    <sup>5</sup> do B    <sup>6</sup> sleachtatar V<sub>A</sub> slechtsatar ED    <sup>7</sup> mile B  
<sup>8</sup> magh VB    <sup>9</sup> cíne tire ingeinitar (-gen. V) V<sub>A</sub> eittne tire hingenatar E  
 eitne tiri in genatar D: cia M    <sup>10</sup> tangadar B.  
 2. <sup>1</sup> Herech Febra is Donn, dar (is Don is dar A) V<sub>A</sub>ED    <sup>2</sup> Fabruadh B  
<sup>3</sup> ins. is B    <sup>4</sup> ro geinitar (gen. V) isin (sin V) Seithia V<sub>A</sub> ro genatar  
 sin Seithia E rogenair hi taeb Tracia D ro geinedair sin Seithia B do  
 genair i taeb Traigia, with no sa Seithia sprs. M    <sup>5</sup> rucait VE rucceait A  
 rugad D rugadh B    <sup>6</sup> an V<sub>A</sub>B ind E    <sup>7</sup> Eigipt A E Egypt D Eighipt B  
<sup>8</sup> aibnigh V<sub>A</sub> aibhnigh B    <sup>9</sup> Éber Find (Finn D) is Amargen (Amh- A  
 Amargin E Aimirgin D) V<sub>A</sub>ED    <sup>10</sup> Ameirgein B.

## OF SECTION II.

## 125

## XIX.

Mil of good progeny inflicted a death-wound  
 on Rafloir, who was not weak:  
 he departed under duress from the land once on a  
 time  
 to the river Nile, till he found Pharao.

## XX.

1. The eight sons of Golam of the laughings,  
 whose name was Mil of Spain,  
 they cleared a thousand plains:  
 what was the land from which they came?
2. Airech Februa, Dond, before God!  
 they were born in Scythia.  
 Born in streamy Egypt  
 were Eber and Amorgen.
3. Ir, no warrior was greater  
 was born on the side of Thracia—  
 Colptha of the sword was born  
 in the valley of Colpa (Gampa, R<sup>2</sup>) in the Marshes.
4. Born at the tower of Breogan without sorrow  
 were Erennan and Eremon,  
 the two youngest of the warriors without blemish:  
 the Son of God subdued their wealth.

3. <sup>1</sup> nir becen laech V<sub>A</sub> nir becen laoch E nir becen laech D ni roibe  
 laech B ni roibi laech M    <sup>2</sup> bud V<sub>A</sub>D bad EM    <sup>3</sup> ro geiner B  
<sup>4</sup> i taeb VD i ttaeb A do taob E i tracht M    <sup>5</sup> Tracia VE Traicia A  
 Tragia D    <sup>6</sup> geinir B    <sup>7</sup> Colpta D Colpa B    <sup>8</sup> claidim V claidhim A  
 cloidheim B    <sup>9</sup> hi nglinn Gampa i nGaethlaigib (-tlag- A) V<sub>A</sub> in glinn  
 Gampa in Gaetlaigib D    <sup>10</sup> nglend B    <sup>11</sup> Gampan Gaotl-ib E Cholpa M  
<sup>12</sup> -ibh B.  
 4. <sup>1</sup> ruchta E rugtha ag B    <sup>2</sup> cen V<sub>A</sub>E cin D gan B    <sup>3</sup> Herannan VD  
 Herennan A Herandan E Arandan B    <sup>4</sup> Herimon V<sub>A</sub> Eiremon E Eirimon B  
<sup>5</sup> sossar A sosar D    <sup>6</sup> laoch E    <sup>7</sup> gan V<sub>A</sub>B cen E cin D    <sup>8</sup> traoth E  
<sup>9</sup> totocht E.

## NOTES ON SECTION II.

## PROSE TEXTS.

*First Redaction.*

103. (= R<sup>3</sup> ¶ 134). The genealogical relationship of Feinius to Noah is in confusion. R<sup>1</sup> gives us Feinius s. Baath s. Gomer s. Iaphet; R<sup>2</sup> makes Baath s. Magog, and its influence has affected R<sup>3</sup>, which here deserts the F\*Q tradition.

The short Min version of this paragraph brings us as near as we can get to the original form, except for the interpolated Ibath, who is elsewhere a *brother* of Baath. He is unknown to F\*Q in this place. *In taissech amra airigda* was probably an interlined gloss in √R<sup>1</sup>, *taissech* being written in a not very intelligible contracted form; it was therefore misread *fer* by √L. *Issē-side . . . bērlai* was evidently a marginal note in √R<sup>1</sup>, and the genealogy of Nimrod the same in √R<sup>1</sup>; the first note was taken into the text before the second, for the latter has no fixed "habitat": it is here in L, but in F\*Q it has entered the following paragraph (= R<sup>3</sup> ¶ 137).

The latter interpolation emphasises a contrast, not consistently maintained, between *Bērla Fēne*, attributed to Feinius, and *Gāedelg*, constructed by Gaedel Glas (¶ 107). Such contrasts of a current and a learned language are common: we find them in *Auraicept na n-Ēces*, in *Maro*, in *Hisperica Famina* (where "Hisperia" and "Ausonic," i.e. normal Latin, are contrasted, to the disadvantage of the latter). There are numerous conflicting stories of the ancestry of Feinius and of the nature of his exploit: see *Auraicept* ed. Calder, pp. 14, 16. The whole episode of the artificial synthesis of the Gaelic language is one of the most obvious indications of the spuriousness of this part of the story.

104. (= R<sup>3</sup> ¶ 137). The differences between R<sup>1</sup> and R<sup>3</sup> (M version) are scribal only: but M has one bad error (*isin*

*nAsia* for *assind Assia*, corrected in the derivatives of B) and also some interpolations, on which see the notes on ¶ 137.

105. (= R<sup>3</sup> ¶ 138). The interpolation in this ¶ is adapted from Augustine (*Civ. Dei* iv. 6) by whom it has been borrowed from Trogus Pompeius or his summarizer Justin. See also Isidore, *Etym.* xviii. 1, Orosius i. 1, ii. 2. The last-named author stresses the contrast between the peaceful pastoral life of earlier times and the military turmoil which resulted from the ambitions of Ninus.

Min is free from the intrusion: its peculiar reading *scor* for *dēnam* is interesting.

In R<sup>1</sup> the reading of F is much better than L, and is very close to \*Q. *Fō oen māin* in L may possibly betray a Latin original, but it is more probably a misreading of *smacht* written in √L in an abbreviated form (rmoñ) and slightly injured. Another lapse of sL is the omission of *γ da decc* at the beginning of the ¶. The chronology presupposed as between the Babylonian and Egyptian monarchs mentioned in the narratives is of course ridiculous.

At the end of the ¶, by turning *ni* to *no* (\*Q in R<sup>3</sup>), or *do* (F), the F\*Q tradition has badly perverted the real sense of the passage.

106. (= R<sup>3</sup> ¶ 140). Gaedel Glas is suddenly introduced, and his relationship to Nel is left unstated. Perhaps a sentence has been lost from the beginning of this ¶, describing the settlement of Nel in Egypt and his marriage to Scota. R<sup>1</sup> shows us what it was like, but the ¶ is there re-written and expanded under the influence of the poem no. X (*Fēne* & *Fheinius*). It must be noticed, however, that Scota is unknown to Min, so that she may be a comparatively late intrusion into the R<sup>1</sup> tradition.

107. (= R<sup>3</sup> ¶ 142, first part). The list of languages in the different mss. varies in spelling and other respects to such an extent that the only satisfactory way of setting it forth is to collect all the versions into parallel columns. This will be found as an appendix to the present Section, and any comments that it may suggest are given at the end of this group of notes. As R<sup>2</sup> does not possess the list of languages

in any form, it is unlikely that the prose tabular list would have been omitted from Min, when it was tacked on to R<sup>2</sup>, if Min had contained it; we infer, therefore, that the metrical list was the only catalogue of the languages in Min.

**108.** (= R<sup>2</sup> ¶ 125, R<sup>3</sup> ¶ 150). Though the practical identity of this ¶ in R<sup>1</sup> and R<sup>3</sup> would suggest that the latter is, as usual, dependent on the former, the context shows that this is not the case. It reaches R<sup>3</sup> from R<sup>2</sup>, or, rather, from the long interpolation in certain mss. of R<sup>2</sup>, on which see below, note on ¶ 118. It must, however, have been originally borrowed by R<sup>2</sup> from R<sup>1</sup>, for in R<sup>2</sup> it interrupts the sense, which runs continuously from ¶ 124 to ¶ 126: evidently it was scribbled, as a marginal note of time, having been borrowed for the purpose from some ms. of R<sup>1</sup>. A slight modification has been made at the beginning to adapt it to its new context.

**109.** (= R<sup>3</sup> ¶ 151). R<sup>3</sup> gives us a composite text, with matter from R<sup>2</sup> ¶ 127 (the description of the voyage). The divergent texts in Min and R<sup>1</sup> relating to Noenel indicate that this sentence is, as we have marked it, glossarial.

**110.** (= R<sup>3</sup> ¶ 152). Here again R<sup>3</sup> gives a composite text, taking the vendetta story from some other, fragmentary, source. This can be shown by setting forth the succession of kings in tabular form.

| R <sup>1</sup>   |               | R <sup>3</sup>   |               |
|------------------|---------------|------------------|---------------|
| <i>Scythians</i> | <i>Gaedil</i> | <i>Scythians</i> | <i>Gaedil</i> |
| ...              | Eber Scot     | ...              | Eber Scot     |
| ...              | Boamain       | ...              | Boamain       |
| Noemius          |               | Noemius          |               |
| ...              | Ogamain       | ...              | Ogamain       |
| Refill           |               | ...              | ...           |
| Refloir          | Tat           | Refloir          | ...           |
| ...              | Agnomain      | ...              | Mil           |

Both versions agree that Ogamain died a natural death, but after that point they diverge. R<sup>2</sup> (¶ 126) gives a mere abstract, but agrees with R<sup>3</sup> in ending with Mil, not with

Agnomain. In ¶ 157, however, R<sup>3</sup> returns to this point of divergence, and gives us a copy of the R<sup>1</sup> text: the close correspondence with F shows that ∞ R<sup>3</sup> has gone back for this part of his text to \*Q. The assonantal names of Nēl and Nenuail indicate that their legend is in essence dioscurie: the mutual hostility of their descendants would be quite in keeping with this.

The words *ar ecin*, near the beginning of this ¶, must be glossarial, as they have no fixed abode in the sentence. We have already laid down this principle.

We can hardly doubt that the name "Tat" has been borrowed from Eusebius. *Tat filius Hermetis Trismegisti* is recorded in the version of Hieronymus as flourishing in the nineteenth year of Amintes, king of Assyria. We need not here discuss the connexion of this name with that of the Egyptian god Thoth, nor the mass of nebulous philosophy put forth under these pseudonyms: it is unlikely that the Irish historians knew or cared anything about such matters. We may however suggest that a section of genealogy has been provided by this entry. Our compilers and scribes make extraordinary muddles of the Oriental names which they copy from Eusebius or his editor; and it would, for them, be a very trivial blunder to turn *Tat mac Herme(t)iis Trismegist* into *Tat mac Her m Estris m Egist*, and this, when the influence of analogical formation got to work upon it, would slip with very little difficulty into *Tat mac Sera mic Sru mic Esru*. Reference to ¶ 99 (vol. i, p. 162) shows that "Ogamain m. Boamain m. Ebir Seuit," which separate Tat and Sera in the texts before us, are interpolations.

In both texts *Noemius* becomes *Nemi* in the genitive case, once more indicating translation from a Latin original. In printing these names I have omitted quantity-marks, even over vowels which might reasonably be presumed to be long, to avoid all appearance of arbitrarily meddling with the text.

Serious criticism of this naïve example of manufactured history would be an impertinence, but it may be worth passing notice that the historians have made the invading combatants two generations later than the Scythian defenders. Boamain is in the sixth generation after Feinius: his Scythian successor Noemius in the fourth.

**111.** (= R<sup>3</sup> ¶ 158). Here \*Q seems to preserve the proper form of the sentence *is lia turim*, which has been mutilated by the loss of some words both in L and in F.

The sentence about the hands of Lamfhind reads like a glossarial interpolation, and I feel no doubt that it is so. It must however be very old, for it appears in all the mss., and also in the poems.

The sentence about the coupling between the ships is mutilated in both mss. of Min.

**112.** (= R<sup>3</sup> ¶ 159). Here \*Q gives by far the best copy of the paragraph. F comes next, but is spoilt by the careless *conerbaitl* for *condebairt*.

The geographical notions in this and similar itineraries are obviously valueless artificial inventions; it may be said in general that their inventors borrowed the place-names which they used more or less at random, chiefly if not entirely from the geographical prolegomena to the *History of Orosius*. In my book *Ancient Ireland* (p. 84) I have shown that the fact of a long voyage may be based upon general historical reminiscence, though no importance can be allowed to the details of the narrative.

The soporific fountain is certainly borrowed from an incident in the legend of the *Voyage of Brendan*: see Schröder, *Sanct Brandan*, p. 18; Waters, *Anglo-Norman Voyage of St. Brendan*, p. 42.

**113.** (= R<sup>3</sup> ¶ 160). \*Q shows that *Glas* (miswritten *Glunfind* in L) is glossarial. The mistake of L is not very serious, as all the Ebers, Februi, Febru are doubtless multiples of one personality. The appended explanatory matter in Min is a quite unnecessary interpolation, as all the facts which it contains have already been set forth: the glossator has forgotten this. The excerpt must come from another source, in which *Ibath* was substituted for *Nenual* as the name of the son of Baath.

The explanation of Eber's nickname, like that of Lamfhind's, appears to be a very early gloss.

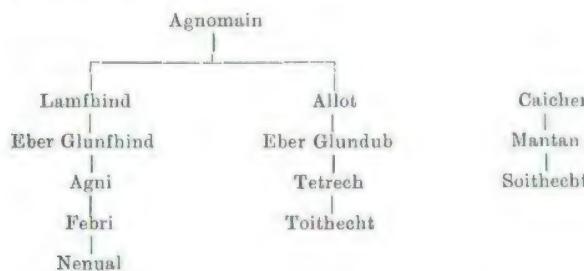
**114.** (= R<sup>3</sup> ¶ 161). The long genealogy with which this ¶ begins runs down the margin of L, but within the edge of

the column of writing: an intermediate stage between the glossarial form, outside the column of writing, and the complete incorporation in the text which we find in F and R<sup>3</sup>. The text of \*Q is once more the best.

The geographical interpolation in Min, which has ousted the very modest itinerary in LF\*Q, is of unusual length for an addition to that normally succinct version. The jumble of names is identified so far as possible in the translation, and with one exception needs no further comment: namely, the difficult *Narboscorda*, if this is to be treated as a geographical proper name, like the other stages in the route. As it apparently lies between Albania and the Bosporus, it is presumably (though not necessarily!) somewhere in the Balkan peninsula. The Seardus Mountains naturally suggest themselves, but there is nothing about them to account for "Narbo." The city called Sarmizegethusa in Dacia, afterwards more manageably named Colonia Ulpia, could also conceivably lie behind the word under discussion. A further clue might be offered by Narbo (= Narbonne), forty miles south of which town were people called Sordones or Sordi: but to call in the aid of these names would make the geography of the passage more unintelligible than ever. Naturally I have considered the possibility of treating the word as predicative, *nar bo scorda* "that was not . . ." cut, or enclosed, or delimited, or ploughed, or something of the kind; but this expedient is not satisfactory. There I leave the question; there may be some, perhaps quite simple, explanation which does not happen to have occurred to me. I retain the name *Torrian*, recognising its ambiguity ("Tyrrhene" or "Mediterranean") which the context is powerless to resolve. Crete is repeated by some oversight. The *Sab* ("strong") Islands are the Fortunate Islands (= Canaries); the name has arisen from a confusion between *fortis* and *fortunatus*, encountered in some Latin text. I have failed to hit upon an identification for "the swamp called *Coir*."

**115.** (= R<sup>3</sup> ¶ 162). The compound *Gädel-töiseh* in F\*QMin, artificially emended in L, has probably arisen from a gloss. Some one noted *Gädel* (gen. pl.) above the word *töisech* in his copy of the ms. There is a further corruption toward the end of the paragraph. We are told of "two

grandsons" in joint rule: but actually three persons are mentioned. If we set out the names, as we find them, in genealogical form,



we see, first, that Nenual is a *great-grandson* of the ancestor from whom he is derived; and, secondly, that the assonantal names, Toithecht and Soithecht (compare Oece and Uece) were almost certainly intended to be in close association.

The genealogy has become so disjointed that it cannot be restored with certainty, though it is tempting to suggest the following as the original form—



excluding Nenual altogether. Presumably the name of Tetrech, which in a measure rhymes with the corresponding Febri, is borrowed from that of the usurper Tetricus (267–274 A.D.).

**116.** (= R<sup>3</sup> ¶ 163–4). Only for a few slight differences, chiefly orthographical, we might have supposed that R<sup>3</sup> based his text on F, so closely does his version approximate to that ms. But they are enough to make it clear that we must still continue to postulate \*Q as the source of these two paragraphs in R<sup>3</sup>. The genealogical matter is evidently intrusive in all mss. The Tuscanes and the Lombards we know, though it is surprising to find them in Spain. The Barchu, who appear in a variety of spellings, are less easy to identify. Barcino (= Barcelona) suggests itself; it is also not impossible that

the word is an old error for Baschu, and that the people intended were the Vaseones, in the western end of the Pyrenees. But on the whole it is most probable that the corruption is more deeply seated than appears at first sight, and that in the Barchu, Langobardi, and Toiseno of LG we are to see the Vaccei, Celtiberi, and Oretani, the three peoples of Spain mentioned by Orosius (I, ii. 74).

**117.** (= R<sup>3</sup> ¶ 165). It is a quaint fact that Breogan's Tower has evolved into "Tor mae Breoghuin, king of Spain" in the late romance called *Cath Finntrāgha*.

#### Second Redaction.

**118–125.** (= R<sup>3</sup> 143–150). This long *pericope* is no part of the original text of R<sup>2</sup>, and it confuses the narrative. It is a scholastic invention, designed to glorify the Gaelic ancestry by bringing them more closely into connexion with Moses. It is not found in ED; it probably was not in R, but it certainly was in Δ, as stichometry shows that the text of Δ was as closely identical with V in its lost leaves as it is in the extant portion. It was also contained in √P, but sP never got very far in copying it. V therefore is now our only authority for the text in R<sup>2</sup>; but it was also taken into R<sup>3</sup>, where it occupies ¶ 143–150; from which we infer that the interpolation was contained in ∞ R<sup>3</sup>'s ms. of R<sup>2</sup> (\*W). This had on the whole a slightly better text than the version which we find in V. Thus, in ¶ 118, V has admitted an absurd gloss making Aaron brother of Abraham. A necessary sentence (σ rānig dochum . . . fiaidnuise in tslōig) has been lost from V in the beginning of ¶ 119, but is preserved in R<sup>3</sup>, in ¶ 144. But in general the differences are trivial.

*Capacirunt, Capaciroth*: also written in two words, *Capa Cirunt*. The two forms are used in this paragraph in both redactions, the one at the beginning, the other in the middle. The second form is preferable, the first being a corruption. Clearly the place intended is the (unidentified) Pi-Hahiroth of Exodus xiv. 2. This our historians have divided into *Piha Hiroth*, the h's have become gutturals, and in some way the syllables of the first member of the word have become

reversed. There is a possible touch of perverted scholarship in the identification of Pi-Hahiroth with an "estate." The writer of the story seems to have looked up the Septuagint text, where the name of the place is rendered, not as a proper name, but by the words ἀπέναντι τῷ εἰπούλεως, "in front of the farm-stead."<sup>1</sup> There is an abstract of this story in Liber Flavus Fergusiorum (43 αβ) in which the place appears as *Capaciroth*.

*Foillsi fiadnuise* is a glossarial ejaculation, which early entered the text, for its confusion.

119. The explanation of the name of Gaedel Glas, like all such explanations, is glossarial.

*Cét lem-sa* and similar expressions are almost invariably jussive, not permissive, in sense, and should be so translated.

The immunity of the descendants of Gaedel Glas from serpent-bites is undoubtedly totemistic in origin: for parallels see Ridgeway, *Early Age of Greece*, vol. ii, p. 456.

120. This ¶ makes it clear that the preceding ¶, with the story of the serpent, is an interpolation: it is therefore so indicated in the printed text. The present paragraph follows on naturally with the end of ¶ 118, where Nel has put provisions at the disposal of the Israelites. Moreover in the R<sup>3</sup> version the interlocutor continues to be *Aaron*. In R<sup>2</sup> he has been changed to Moses, owing to the influence of the preceding story. This is a natural change to take place, but the contrary is not; we therefore infer that *Aaron* was the original speaker. There is a further interpolation at the end of the ¶ in the mss. of R<sup>3</sup>, which is an attempt to explain how the ships came to be at the disposal of the Israelites at all: a problem solved otherwise by K, from whom we learn unambiguously that they stole them! This insertion has been further complicated by the taking into the text of a marginal query: "[cid] ar na bertais Meic Israhel fēin leo cena na longa sin?"—a reader's natural question "Why did not the Israelites use these ships themselves?": along with a later reader's not very illuminating reply.

121. There is no Biblical authority for the numbers of

<sup>1</sup>The actual meaning of the Hebrew word is quite uncertain.

Pharaoh's army that was drowned. These statistics are most probably glossarial: they vary in different versions. That the sea was divided *i ndiaid* "in the wake of" the people has arisen from a confusion of ideas—a mixture of the sea opening *before* the Israelites and the Egyptian host pursuing and coming to grief *behind* them. Compare ¶ 150, which contains a gloss showing a more intelligent grasp of the situation.

122. The theory that Nel's descendants remained for three generations in Egypt after the catastrophe to Pharaoh contradicts the story of R<sup>1</sup>, and indeed contradicts that of the versions of R<sup>2</sup> which are not contaminated by this interpolation. According to these, the exodus from Egypt took place immediately after the catastrophe.

123. A list of Egyptian kings will be found in Section VIII. This enumerates five kings between "Cineris" and Tures or "Tuir," in order Cerres, Armades, Rameses, Amenoses, Amenomes. These names are borrowed (and mutilated) from Eusebius. Cerres = Akherres and his successor Kherres, who may be Tutankhamun and his successor Kheper-kheperu-ari-maat-ra. Armadis = Armais, that is Hor-em-heb, the king with whom the eighteenth dynasty came to an end, c. 1321 B.C. Rameses (the Eusebian Remesses) may be either the first or the second of the numerous kings who bore that name. Amenoses (= Menophes) is most likely Merneptah, and Amenomes (= Amenophes, but here out of his proper place in the Eusebian canon) is presumably Amenmeses. Tures or Tuir, whom our present narrator apparently supposes to have been the immediate successor of Cineris, was actually the ninth in succession after Smenkha-ka-ra, and was not a king at all, but a queen, the Thuores of Eusebius and the Ta-wosret of the Egyptian records, whose *floruit* was in the last quarter of the thirteenth century B.C.

"Neetenibus," that is Nectanebus II (Nekht-neb-ef in the Egyptian records) was the last native king of Egypt.

Probably *Ocus ba Forand . . . Nectenibus* and *ocus ba ar cūis . . . riu-son sin-sen* are the two halves of a marginal gloss which has been intruded, suffering dismemberment in the process. One of the two alternative enumerations of the

intervening kings is certainly a reader's correction in some ancestral ms.; the text of R<sup>3</sup> gives reason to believe that in this case it is the first of the alternatives which is to be so rejected: see the note on § 148.

124. *ō ro batar eo trēn*, i.e., after they had recovered from the catastrophe in the Red Sea.

125. On this §, and its relation to its present context, see the note on § 108 above.

126. This brief summary of the contest in Seythia appears in R<sup>3</sup> at § 152. See above, notes to § 110. Note that in this version Refloir is not son of Rifill, but of "Nema" or Noemius, who is his grandfather in the other texts. Taprobane (= Ceylon) is the only geographical term introduced into the itinerary with which we have not yet met.

127. We evidently have here a story parallel to that of Nel and his descendants. The two voyages follow much the same route: both introduce an Egyptian king as patron, and an Egyptian princess called Scota. The marriage of Mil to the Seythian princess Seng is unknown to  $\infty$  R<sup>2</sup> or to any of his interpolators.

128. Nekht-neb-ef, the personage called Nectanebus II, was the last native king of Egypt, as has been mentioned above. It is true that he was driven from his kingdom and fled to Ethiopia: his conqueror was not, however, Alexander the Great, but Artaxerxes Oehus, B.C. 350. Alexandria was founded by Alexander the Great in 332 B.C. It is needless to say that Scota II, daughter of Nectanebus, is as mythical—or rather as fictitious, for "mythical" implies at least the existence of a tradition—as her namesake and doublet, Scota I daughter of Cineris. The word is merely the feminine of *Scotus*, and is one more grain of evidence that this artificial history in its earliest form wore a Latin dress.

129. It is safe to remove  $\text{ŋ}$  *ni huamun . . . gabāil do* from the text as glossarial: it refers to nothing else in the history, and indeed contradicts the antecedent story, in the present form of the document, that this promise had been made by Moses. Evidently it is the jotting of some patriot, jealous for the honour of his mythical ancestor. Keating

refers it to the prophecy of Caicher at the Rhipean mountain: this, however, cannot be justified, as that event does not appear in the antecedents of the story in the present version—another interesting illustration of the critical worthlessness of a composite eclectic text. The  $\text{ŋ}$  at the beginning of this interpolation should probably, as so frequently, be corrected to *i*. The words *in lín cētna* have no grammatical connexion with the context, and are also glossarial.

The end of this § is redactional and harmonistic. Originally the two Seotas were one, set in different stories, but both contrived to give a name for the origin of the Scots. When they were blended into one composite story, Seota I, wife of Nel, had the chronological pre-eminence (to say nothing of Riphath Seot and Eber Seot); so that Seota II, wife of Mil, could no longer claim any eponymous significance. The redactor therefore ingeniously "turns the tables" upon her, and tells us that so far from her descendants deriving their name from her, she took her own name from her husband's people. A blundering glossator of H borrows this comment, but applies it to Seota I, thus dethroning her from her eponymy: see below, § 137.

130. We remove *for in Muir immechtrach and seōlad scē samlāithi*, as their intrusion disturbs the text.

*Inill aro ni anfem de* is not necessarily mere learned nonsense, like the gibberish sentences peppered through the apocryphon called *Tenga Bithnā*, though naturally the explanation given of it is futile. It helps to keep up Caicher's character as a druid to put enigmatical utterances into his mouth, and the compiler may quite possibly have adapted some traditional "word of power" for the purpose. The difference between the formula as presented in the text of V and in the associated gloss indicates that the words, such as they are, are corrupt. They are not found in R<sup>3</sup>, but reappear in K, one of many indications that K, while borrowing from R<sup>1</sup> and R<sup>3</sup>, based most of his work on R<sup>2</sup>. The phrase is given in *Auraicept na n-Éces* as an example of *Bérla Fortchidi* ("obscure language"): see Calder's edition, lines 1323, 4640.

The itinerary in this and the following §, which greatly

elaborates the simpler route set forth in R<sup>1</sup> ¶ 111, seems to show an attempt to lay down a route in the shape of a vast spiral. It starts from Egypt, passes through the Red Sea, round Asia, south, east, and north, into and out of the Caspian Sea, on through the straits of Gibraltar, past the north coast of Africa, through the Black Sea, on to the North Cape, and thence, 300 years thereafter, to Ireland: in a further random wandering, through Southern Europe and the Mediterranean Islands (¶ 131). There may be some idea of "luck" underlying this roundabout course, but the left-hand-wise direction is not favourable to any such esoteric explanation. The source and extent of the knowledge of the outer world among the native historians of Ireland would offer matter for a separate monograph: we must here confine ourselves to a few points. It is not clear whether *Clochaigi* is meant to denote a special part of Seythia (compare *Arabia Fœtræa*) or is a mere reference to the general *inopia* of the country (emphasized by Orosius III, xiii. 7). The author believes with Strabo (VII, ii. 4, etc.) that the Caspian was an inlet of the Northern Ocean, not a closed inland lake. The transference of the Sirens to that sea is a bold stroke of originality! The Libyan Sea is between Crete and Cyrenaica: Coronis is the Cyraunis of Herodotus, identified with the little island of Cercina off the Libyan Coast: the Pontic Sea is the Euxine. *Trē-uillech*, the stock epithet for Spain, comes from the *Hispania trigona* of Orosius (I, ii. 69).

If Bregunt in ¶ 131 is here correctly identified with Burgundia, the authority followed by our historian for the name will scarcely be older than the sixth century. Before that time it is the people (*Burgundiones*), rather than the territory, which appears in literature.

**132.** Compare R<sup>1</sup> ¶ 116, from which it will be seen that the number of battles has increased from 3 to 54, and that the Tuscans have turned into Frisians!

#### *Third Redaction.*

**134.** On this ¶ see the note to ¶ 103.

**135.** ∞ R<sup>3</sup> has evidently considered the preceding ¶ as belonging to § I: this present paragraph is his "chapter-

heading" of § II. It maintains the Magog version of the genealogy.

**136.** This entire ¶ is glossarial. Its nucleus is evidently a marginal genealogy of Feinius Farsaid, in some early ms. of R<sup>3</sup>. This being taken into the text received the further gloss *is hē imorro . . . Tur Neamrūaid*, which was probably still glossarial in √BMII. It was taken into the text in ∞ B and ∞ M, but in ∞ H it remained glossarial, to be combined later with the text at the end of the long insertion in that tradition. This insertion consists primarily of R<sup>2</sup> ¶ 16, taken practically as we find it in V, with but one difference (*ochtmad* for *sesed*, doubtless the result of a misreading of a numeral sign: and if the matter is of any importance at all, the R<sup>3</sup> version has a greater claim to correctness). The glossarial interpolation *Is follus . . . tuc Scotic on Tur* in ¶ 16 was also taken over, and with it was incorporated the R<sup>3</sup> gloss about the learning of Feinius (with a further interpolation, γ ba so-gradaig). But it became separated from its original context when another hand inserted a list of the eight leaders of the Tower-builders. This differs from the more extensive lists in *Auraicept* and has some additional particulars, such as the statement that Peleg was the ancestor of the Indians, a "fact" which the compilers apparently ascertained from *Sex Aetates Mundi*. There is an interesting suggestion of a reminiscence of the lost Irish *Genesis* which we have been endeavouring to reconstruct, in the description of Nimrod as a hunter "opposed to" the Lord. This arises ultimately from the familiar Hebrew idiom which says "a mighty hunter before the Lord," meaning no more than "a very mighty hunter indeed." The Irish perversion can hardly have arisen from the Vulgate version of this phrase (*coram Domino*), but might very well have been induced by a pardonable misunderstanding of the LXX (*ēvarrīor Kuplōv*). The hand of the conscientious Translator whom we have isolated seems here, for the last time, to be recognisable.

The ancestry given for Latinus is a desperate piece of harmonistic redacting. Faunus was actually son of Pieus, and Italus had nothing to do with his ancestry, any more than "Alainus" with whom he is identified. The identification of

Rifath Scot with Fenius Farsaid in one place, and the latter being reckoned as sixteenth in descent from Rifath in another, and, at the end, his specification as one of the sixteen of Rifath's progeny at the Tower, are collectively further interesting attempts at reconciling irreconcilables.

137. The MB version is practically identical with R<sup>1</sup> ¶ 104 except for a few interpolations, duly marked in the printed text. We have already noted the taking in of the Nimrod genealogy into the wrong place out of the margin: see above, notes to ¶ 103. Except for this, the only important interpolation is *Fhostoiges* in M (not in B) after the name of Pharaoh. This same name appears later in an interpolation in the same ms. (see below, ¶ 140, critical note (18)) in the form *Pharaeo Istoiges*, and evidently represents a peculiar idea of √M as to the personality of the Pharaoh of the Exodus. Nothing that can reasonably be identified with this name can be found among the perversions of Pharaonic names recorded by Manetho and Eusebius; it must be a vague recollection of *Pastores*, the "Shepherd Kings," to whom Eusebius assigns 103 years (30th year of Jacob to 12th year of Joseph), ending 212 years before the Red Sea catastrophe.

H substitutes a fuller version of Pharaoh's message, derived from R<sup>2</sup> ¶ 18, plus the interpolation on Seota already commented upon under ¶ 129, and a chronological extract from the glossarial matter in R<sup>2</sup> ¶ 17.

138. This is R<sup>1</sup> ¶ 105, copied with some mistakes, on which see the notes on ¶ 105. The principal variant is the chronological discrepancy at the beginning (40 or 42 years in R<sup>1</sup>, 52 in R<sup>3</sup>).

139. A chronological interpolation in H derived from R<sup>2</sup> ¶ 17. The conclusion of this ¶ has entered the text of H in the previous ¶, showing that it was a marginal comment in <sup>a</sup>/H, copied from a ms. of R<sup>2</sup>, and accidentally or otherwise bisected. We have already seen illustrations of this process of dispartition. The only critical contribution which the text makes is that *mac Anaciss* and *Lauinia*, which as E ¶ 17 shows us were glossarial, have now become established in the text. Once again "six" is corrected to "eight" as the number of the leaders at the Tower.

140. Here ∞ R<sup>3</sup> has for the moment abandoned his scissors and pastepot, and taken up his pen to write a composite paragraph, not found in the two preceding redactions. The first sentence (as is shown by the word *teas*) he takes from R<sup>2</sup> ¶ 118. He then goes back to R<sup>1</sup> ¶ 106 for the particulars about Nel's marriage to Scota and the birth of Gaedel Glas, though without slavishly following the words of his authority. Then he gives the quatrain *Fēne ò Fheinius*; either he himself, or a later hand, has inserted the prose paraphrase which precedes it in the present text.

141. This is one of the peculiar interpolations which are frequent in M. The "Seythian" origin of the name of the Scots is favoured by the author of this paragraph. I have not discovered its source.

142. To the list of languages as given by Min, the redactor appended this grammatical paragraph (see above, note headed ¶ 107 A). It was an unusual proceeding on his part: he is more accustomed to prune Min than to farce it; and he must have attached special importance to it. \*W must have included Min, as well as the long Nel-Moses pericope at the beginning of this section: and from this ∞ R<sup>3</sup> took over the paragraph and inserted it where we find it.

To discuss the contents of the paragraph itself at length would be outside our present scope: and in any case it is of no importance, for it was clearly brought to its present form by arbitrary philomaths, before it became included in the LG text. It originally began by being an enumeration of the four parts of grammar (orthography, accidence, syntax, and prosody): reasonable enough, if elementary. This was overlaid by some glossator, who (impressed by the number "four") quoted, evidently without knowing anything of the nature of their contents, four important but quite irrelevant law tracts. Orthography then suggested a reference to various forms of secret writing, enumerated (but without any illuminating explanations) in *Auraicept na n-Éces*.<sup>2</sup>

<sup>2</sup>This document would have to be in constant reference if we had any excuse for introducing an exhaustive discussion of the matter before us.

Of grammar ('accidence') we are given puerilities about its being "a rudder of correct speech" and its "excellent knowledge." Syntax, or composition, suggests a mention of the standard stories which the professional historians were supposed to know; and for prosody another old and apparently lost law-tract is quoted, again with no knowledge of its origin, or of the nature of its contents. The statements of these scribblers call for no more serious consideration than that of a schoolboy who told an acquaintance of mine, in answering a "general knowledge" paper, that "the Book of Kells contains thousands of poems relating the secret history of the Irish people."

The number "four" reappears in the four principal languages, and in the four names of Gaelic. These names, along with the incomprehensible "Goirthigern," applied to antediluvian Hebrew, and, indeed, the whole paragraph which contains them, are admirable examples of the artificial pedantry with which these ancient charlatans, unequipped with any real learning, contrived to maintain their prestige.

The four names of Gaelic are not so mysterious as they appear to be: they have evidently been adapted unintelligently from some old glossary. Gaelic was, we are told, gleaned or collected from the other languages. *Tionöl* is Irish for "a gathering" or "an assembly," and *tionöltach* is a factitious adjective derived from this word. *Legulus* is a late Latin word meaning "a gatherer" of fruit, applied especially to one who gleans fallen olives. פָלַל, *t-l-q-t*, are the radical letters of the Hebrew words which bear the sense of "gleaning." פָלַל *t-l-qq-t* (omitting the vowel-points) occurs three times in *Ruth*, chap. ii, meaning "she gleaned." From the backward spelling of the Tetragrammaton in poem V, l. 96, we learn to read any Hebrew words, that may appear in our texts, from left to right—i.e., backward from the Hebrew point of view: and evidently this word, culled from a glossary, read backwards, and fitted arbitrarily with vowels, has produced the word *Ticcoloth*. As for *Moloth*, the "Greek" name for Gaelic, if we write συλλογή, the word which naturally suggests itself in this connexion, in capital letters: thus, ΣΥΛΛΟΓΗ: we see without difficulty how this could evolve into *moloth* (the first *lambda* being read as A, and the resultant UA reduced to O).

*Goirthigern*, which doubtless has nothing to do with the personal name more familiar in the form *Vortigern*, must be left in its obscurity. It suggests vaguely some such meaning as "the call" or "the voice" "of Lords" or "of the Lord"—a name not inappropriate for the speech of Paradise, celestial and terrestrial, in the days of innocence. The name might conceivably have been suggested by the hymn to "The Voice of the Lord" (= thunder), Psalm xxix (Vulgate xxviii).

The version of the story of the formation of Gaelic, substituted by H for the early part of this paragraph, makes Feinius the inventor of Gaelic, not Gaedil, as the rest of the paragraph maintains.

**143.** Here begins the extract which R<sup>3</sup> has made from the V version of R<sup>2</sup>. The chief differences in R<sup>3</sup> are orthographical and insignificant; but the report of the interview between Nel and Aaron is slightly fuller in R<sup>3</sup>. Comparison of the two versions reveals a few glossarial intrusions in both texts, duly marked in the proper place.

**144.** = R<sup>2</sup> 119. R<sup>3</sup> here preserves an unmutilated text. The opening sentence, missing in R<sup>2</sup>, and (less certainly) the statement that the injured boy was carried to Moses at the suggestion of Nel's household, appear to be original, not intrusive. But "Succoth" is perhaps intrusive: this was a camping place *before* the Israelites moved to Pi-Hahiroth (Ex. xiv. 2), and there is no reason why it should be mentioned here.

**145.** = R<sup>2</sup> 120. On the appended gloss to this paragraph see note to ¶ 120. This apart, the two versions run parallel except for slight verbal changes.

**146.** = R<sup>2</sup> 121. We need notice only that a too-hasty glossator has thrown the first sentence into confusion by inserting *Nel*; and that \*W must have had the same curious mistake as the extant ms., in making the division of the Red Sea *behind* the Israelites.

**147.** = R<sup>2</sup> 122. We remove *im muir Rūaidh*, which is unknown to R<sup>2</sup>, as an unnecessary gloss.

**148.** = R<sup>2</sup> 123. The omission in M of the words *in cūiced ri trichat no* is an indication that (contrary to what we

should *a priori* have expected) the first, not the second, of these alternatives is the glossarial interpolation. It has therefore been so marked in the printed text of R<sup>2</sup>.

**149.** = R<sup>2</sup> 124, with no difference but an insignificant interpolation.

**150.** = R<sup>2</sup> 125. Comparison between the two texts enables us to remove from R<sup>2</sup> 1 *a mac i. Eber Scot* as glossarial, (borrowed from R<sup>1</sup> ¶ 109) the plurals following being harmonistic changes. On the other hand, in R<sup>3</sup>, *mac Easrū meic Gáedhil* must be an interpolation. So, perhaps, is *ó rá báithead . . . Israhel*, which contradicts the assumption of the pericope before us, that the family remained in Egypt for at least three generations after the catastrophe in the Red Sea. The mention of the names of the sons of Mil at the end of the ¶ is also glossarial.

**151.** ∞ R<sup>3</sup> now returns to R<sup>1</sup>, to take over the account of the departure from Egypt, and then returns to R<sup>2</sup>, whence he extracts the itinerary of the voyage and the fighting for the crown of Scythia (including the slaying of Refloir by *Mil*) as it appears in R<sup>2</sup> ¶ 126, omitting the chronological note at the end. The end of the paragraph from *Imtúsa Srū* is a return to R<sup>1</sup>; but it has fallen into a certain amount of confusion, as comparison between the two texts will show. The clumsy *Imtúsa Srū*, meaningless in its present context, is redactional. It indicates that the account of the voyage was borrowed from R<sup>2</sup> by the original compiler, and was not an introduced gloss which had produced subsequent dispartition of the extract from R<sup>1</sup>: they are the words of an editor, who having turned aside from authority A for a moment to cut something out of authority B, goes back to A with words equivalent to, "To return to what we were saying . . ." There would have been no such link if the paragraph had merely been cut in two by an intrusive glossator.

The redactor has not taken the trouble to correct R<sup>2</sup>'s parentage of Refloir ("Nema" or Noemius instead of Refill): and he has introduced a mistake of his own in the Scythian genealogy. Nenual I was *son*, and Nenual II *great-grandson* of Feinius: the *grandson* of that patriarch was Baath.

**152.** R<sup>3</sup> takes the beginning of this ¶ from R<sup>1</sup>, ¶ 110, but for the actual account of the fighting between the claimants for the Scythian crown he has gone to some independent source. This is not R<sup>2</sup>, though it has affinity with the brief description of the war in R<sup>2</sup> ¶ 126: especially in ascribing the slaying of Refloir to Mil, not to Agnomain as in R<sup>1</sup>. It is, however, fuller, and enlightens us as to the kinship existing between Mil and Refloir through the lady Seng, of whom we should not otherwise have heard in this place. There must have been a large number of such inventions hammered out by the ancient "historians." The amount of genuine traditional material underlying them was small: they smell of the lamp; perhaps they were never meant to be more than the equivalents of a modern "historical romance" which, however, later uncritical compilers found and took seriously. There does not seem to be the slightest indication of a source from which these successions of names could have been obtained. Refill may be of Scandinavian origin: the name appears as that of a sword in *Skáldskaparmál* (Pros. Edda, ed. Wilken, p. 116) and *Ræfils hestr*—“Rævil's steed”—is a kenning for “a ship” (Ræfil being the name of a sea-lord) in the Western Volsung-lay (Vigfusson and Powell, *Corpus Poet. Boreale*, i, p. 156). This may give some indication of whence the germ of these ideas of an eastern European dynasty came; but the story itself is mere invention. On the other hand some hints (indicated in the introduction to the following section of this compilation) may possibly point to a mythological germ at the heart of the narrative.

**153.** Apparently based on R<sup>2</sup> ¶ 128, but both are more probably taken and re-modelled from a common source. The differences are too great to allow us to regard it as one of R<sup>3</sup>'s ordinary borrowings. "Fornechtenibus" has evidently evolved at some stage of the tradition from an abbreviation For(and) Necht.; "Forand" has then been inserted by a later scribe.

**154.** R<sup>3</sup> now returns unmistakably to R<sup>2</sup> and borrows ¶ 129, omitting the last sentence. The passage has acquired

some additional accretions. B has made a mistake which might have occurred more frequently, writing *Forann* for *ferann*.

155. This itinerary comes from another source: the geographical names are corrupt and obscure. *Indniam* (where we once more see a Latin accusative) is presumably India, but it might be the river Indus. In *Cirord*, remembering that *c* before *i* is pronounced soft in such names, I am inclined to identify the land of the Seres or Chinese. *Golgardoma* may be the city of Palibothra, which is situated on the Ganges (*Gaind*). *Sliab Coguaist* is usually identified with the Caucasus, but here it may conceivably mean the Hindukush mountains. I can give no reasonable identification for *Ithia* and the river *Boria*. *Ocus anaid mi inntc* is marked as a gloss, as it clearly comes illogically before the following words. It is evident that after the itinerary, which has ousted the R<sup>2</sup> version, the tale of the Sirens was borrowed from R<sup>2</sup>: but this has been upset by a too-eager glossator, who as usual wrote the story in his own words without waiting to see whether the document had it already.

The interpolator had a capricious memory, which played him false in three respects. He imagined that the device of stopping the ears was a usual custom; he forgot the name of the man who suggested it in the case under discussion (this is supplied by the context, but he overlooked it); and he made an odd mistake about the material used to shut out the music.

The new form of the story ousted the old. The tale of the Amazons is a fresh importation into the story. It probably existed as a Latin gloss in √MBH, as only independent translation from a common source would account for the essential similarity but verbal divergence between the versions of B and M.

The details as to the manners of the Amazons are a commonplace of Classical tradition, and may have reached the Irish compilers through Isidore (*Etym.*, IX, ii, 64). Amazons were said to have been established in many regions (see the particulars collected in Roscher, or any other dictionary of Classical Mythology): but I have not discovered the source of the statement that there were 32 clans of them. There is

a corruption in B, due probably to a rubbed line of writing in √B. The words *-dis a congeindleacht conad anflaith* correspond to *-ed a ndībraici umpu*. *Oeus is ē lin* in M, and are of about the same length, but they make neither reasonable sense nor grammar with the context. The reading of M should be substituted.

156. This much-expanded story of the wanderings of Mil comes from a source other than the previous redactions. Most noteworthy is the episode of the Cruithne, told to account for the Gaedil and the Cruithne living together in the same country. It might be an adaptation of the story of Moses and Nel (or *vice versa?*). In both cases there are two sets of wanderers seeking a territory, and in both cases an invitation is given by the one company to the other to share the land which they expect to occupy. But recalling the parallel which we have already drawn between *Liber Occupationis* and the narrative of the Israelites, we can hardly regard it as doubtful that the story of Joshua and the Gibeonites (*Jos.* ix, 3 ff.) was at the back of the compiler's mind. It is left ambiguous whether it was by the Cruithne or by Mil that the invitation was given: possibly the former was at first preferred and, indeed, constituted a sort of title-deed to the lands of the Cruithne in favour of the Gaedil. Later developments, as we shall see hereafter, favoured the second alternative. According to Isidore (*Etym.*, XIV, iii, 3) Alania was the territory between the Maeotic Marshes and Dacia. "Druim Sailt" is *Saltus Castulonensis*, the eastern part of the Sierra Morena. The situation attributed to *Farus* (aliter *Forus*) suggests identification with the Pyrenees.

157. A few prefatory words introduce another extract from \*Q, with which this part of R<sup>3</sup> closes. The version in R<sup>1</sup> will be found at the end of ¶ 110.

158. = R<sup>1</sup> (\*Q) ¶ 111. The text has suffered slightly in transcription, as comparison will show. The variants are of no critical importance.

159. = \*Q ¶ 112. The same observation applies to this also.

160. = \*Q ¶ 113. Note the omission of Gl[as] after the name Fe bri, though this is found in F.

161. = \*Q ¶ 114, which closely resembles the F version, as usual.

162. = \*Q ¶ 115, which again corresponds to F in what it contains and omits. The genealogy is corrupted to the extent of making Fe bri son of Agno[mai]n, instead of the different person Agni; and as in the previous paragraphs there are one or two other minor deviations.

163. = \*Q ¶ 116. Once more the text is very close to F, even in the loss of the ‘‘fourteen wedded couples’’ who were in the ships along with the seven hirelings: this must have been missing in √\*QF. The genealogies have become badly mixed in this present version of the text.

164. = \*Q ¶ 116, latter half.

165. = \*Q ¶ 117, with several corruptions. The dating of the discovery of Ireland to Samain eve is a new interpolation.

#### *The List of Languages.*

It is obvious on the surface that this so-called list of languages is essentially a much-corrupted list of names of places, or rather of population-centres; and it is not necessary to seek far for its source. The names have all been extracted from the description of the world and its geography in Isidore (*Etym.*, book XIV). The geographical order of Isidore, and any possible genealogical order (indicating the distribution of the names among the descendants of the three sons of Noah) have been abandoned in favour of a metrical order: for mnemonic purposes the list must have been put into verse form, in which considerations of alliteration and rhyme dominate all others, immediately after it had been drawn up. This cannot have taken place long after Isidore's compilation became available in Ireland; for we find the list, in an imperfect form, in two seventh-century poems published by Kuno Meyer, which in the present note we shall call Y and Z.<sup>3</sup> It appears, again in an imperfect form, in

<sup>3</sup> “Über die älteste irische Dichtung” (*Abh. der Königl. Preuss. Akad. der Wiss.* 1913). The poems begin *Enna*, *Labraid* (Y) at p. 27, and *Cū cen māthair* (Z) at p. 53, of Meyer's publication.

the set of quatrains here published as poem no. XI (in the present note called V, i.e., *verse*). The full list appears also in *Auraicept na n-Éces*, in two texts (Ballymote, here called E, ed. Calder, pp. 16, 18, and Yellow Book of Lecan, here called A, ed. Calder, p. 179) which differ not inconsiderably between themselves and from the version in the prose LG (in the present note called P, i.e., *prose*).<sup>4</sup> All these six Irish versions of the list have to be collated in order to establish the identifications of the names.

In the following summary, variants of spelling within the LG texts, which can be ascertained from the tables in the proper place, are disregarded, except in so far as they indicate the most probable version of the respective names to be adopted. The order of the names is as in P; the small figures denote the numerical position of the names in the other lists. The names in italics are those in Isidore, references to chapter and section of book XIV (ed. Lindsay) being added. The omission of a name from any list is indicated by *om.*

There are 65 names in the list in Y, 56 in Z, 65 in V, 61 in A and 72 in E. They are much corrupted, and many of them defy certain identification. There also appear to be some doublets, in which the same name appears in different forms.

The original list appears to have been nothing more than a catalogue of the principal countries, for an aid in geographical study, and without any *arrière pensée* of attaching it to the Flood or to the Babel story. There was thus no motive for making the number 73 exactly; and it is therefore unnecessary to assume with Meyer that any of the strophes of the early verse lists are missing (*op. cit.*, p. 27). It was only when the grammarians appropriated the lists that the number 73, to correspond with the number of the peoples descended from the diluvian patriarchs, and that of the languages dispersed at the Tower of Babel, became

<sup>4</sup> Another version of the list will be found in the document correctly described by Scaliger as *Excerpta utilissima ex priore libro chronologico Eusebii etc. latine conversa ab homine barbaro, inepto, hellenismi et latinitatis imperitissimo* (Scaliger's ed. of the Chronicle of Eusebius, 1606, part ii, p. 44 ff.).

indispensable; and it was attained by heroic interpolations. The most curious of these are the three "languages" appended to the lists in M and H, to which attention is called in a footnote. These three absurdities are necessary to the lists in question, as, owing to the loss of certain items, they could not otherwise have made up the required number.

1. Beithin : Bethin Y<sup>1</sup> Bithin Z<sup>1</sup> Bethin V<sup>1</sup> Beithin A<sup>1</sup>  
Beithin E<sup>1</sup> : *Bithynia* (3. 41)
2. Seitin : Seithin Y<sup>2</sup> Seithin Z<sup>2</sup> Seithin V<sup>2</sup> Sgeithin A<sup>2</sup>  
Seithi E<sup>2</sup> : *Scythia* (3. 31)
3. Seill : Scill Y<sup>3</sup> Scill Z<sup>3</sup> Seill V<sup>3</sup> Sgill A<sup>12</sup> Siel E<sup>6</sup> : *Cilicia* (3. 45)
4. Seartin : Scarthaig Y<sup>5</sup> Searthim Z<sup>5</sup> Seartain V<sup>4</sup> Ircair A<sup>11</sup>  
Hireain E<sup>7</sup> : *Hyrcania* (3. 33)
5. Guit : Gothia Y<sup>7</sup> Guith Z<sup>7</sup> Guth V<sup>5</sup> Goith A<sup>45</sup> Guit E<sup>8</sup> :  
*Gothia* (3. 31)
6. Greie : Grēie Y<sup>6</sup> Grēie Z<sup>6</sup> Gree V<sup>6</sup> om. A om. E : *Greacia* (4. 7)
7. Germain : Germāin Y<sup>9</sup> Germāin Z<sup>9</sup> Germain V<sup>7</sup> Germain  
A<sup>4</sup> Germain E<sup>4</sup> : *Germania* (4. 3)
8. Gaill : Gaill Y<sup>8</sup> Gaill Z<sup>8</sup> Gaill V<sup>8</sup> Gaill A<sup>5</sup> Gailli E<sup>13</sup> :  
*Gallia* (4. 25)
9. Poimp : Point Y<sup>10</sup> Poimp Z<sup>10</sup> Paimp V<sup>9</sup> Point A<sup>6</sup> Point  
E<sup>9</sup> : *Pentapolis* (3. 24)
10. Frigia : Frig Y<sup>48</sup> Frig Z<sup>47</sup> Frigia V<sup>10</sup> om. A om. E :  
*Phrygia* (3. 41)
11. Caispia : om. Y om. Z Caspia V<sup>21</sup> om. A om. E :  
*Cappadocia*<sup>(a)</sup> (3. 38)
12. Dardain : Dardāin Y<sup>57</sup> Dardāin Z<sup>54</sup> Dardain V<sup>12</sup> Dardain  
A<sup>55</sup> Dordain E<sup>96</sup> : *Dardania*<sup>(b)</sup> (3. 41)
13. Pampil : Pampil Y<sup>11</sup> Pampil Z<sup>11</sup> Poimpil V<sup>13</sup> Paimpil A<sup>7</sup>  
Paimpil E<sup>14</sup> : *Pamphylia* (3. 44)
14. Morind : Mōraind Y<sup>12</sup> Moraind Z<sup>12</sup> Morind V<sup>14</sup> Morann  
A<sup>9</sup> Morain E<sup>10</sup> : *Mauretania* (5. 10)

(a) Corrupted by the influence of the name of the Caspian Sea.

(b) The compiler has overlooked the identity of Dardania and Phrygia, which is expressly stated by Isidore.

15. Liguīrn : Lugdōin Y<sup>13</sup> Lugdōin Z<sup>13</sup> Ligairn V<sup>15</sup> Luigdin<sup>(a)</sup>  
A<sup>10</sup> Lugoil E<sup>11</sup> : *Lycaonia* (3. 42)
16. Oatri : om. Y Oatri Z<sup>14</sup> Oatre V<sup>16</sup> om. A om. E : A variant  
in P is Daithri; perhaps a corruption of *Bactria* (3. 30)
17. Creit : Creit Y<sup>17</sup> Creit Z<sup>17</sup> Creit V<sup>17</sup> Creit A<sup>16</sup> Creit E<sup>18</sup> :  
*Creta* (6. 15)
18. Corsie : Corsie Y<sup>18</sup> Corsie Z<sup>18</sup> Corsie V<sup>18</sup> Coirsie A<sup>15</sup>  
Corsie E<sup>19</sup> : *Corsica* (6. 41)
19. Sicil : Sicil Y<sup>20</sup> Sicil Z<sup>20</sup> Sicil V<sup>24</sup> Sigil A<sup>18</sup> Sicil E<sup>21</sup> :  
*Sicilia* (6. 32)
20. Reit : Reit Y<sup>21</sup> Reit Z<sup>21</sup> Reit V<sup>23</sup> Reit A<sup>19</sup> Reit E<sup>22</sup> : *Raetia* (4. 27)
21. Sardaīn : Sardain Y<sup>19</sup> Sardain Z<sup>19</sup> Sardain Y<sup>26</sup> Sardain  
A<sup>17</sup> Sardain E<sup>20</sup> : *Sardinia* (6. 39)
22. Magidon : Macidōin Y<sup>27</sup> Macidōin Z<sup>27</sup> Maicidōin V<sup>39</sup>  
Maicidōin A<sup>25</sup> Maigidon E<sup>29</sup> : *Macedonia* (4. 13)
23. Tesail : Tessail Y<sup>54</sup> Tessail Z<sup>51</sup> Tessail V<sup>20</sup> (also Tesalia  
V<sup>51</sup>) Tesail A<sup>38</sup> Tæsail E<sup>47</sup> : *Thessalia* (4. 12)
24. Armein : Armēin Y<sup>35</sup> Armēin Z<sup>35</sup> Armēin V<sup>22</sup> Armaint  
A<sup>33</sup> Armoīn E<sup>41</sup> : *Armenia* (3. 17, 35)
25. Dalmait : Dalmait Y<sup>58</sup> Dalmait Z<sup>55</sup> Dalmaít V<sup>11</sup> Dalmait  
A<sup>56</sup> Dalmait E<sup>67</sup> : *Dalmatia* (3. 7)
26. Romain : Rōmāin Y<sup>24</sup> Rōmāin Z<sup>24</sup> Romain V<sup>32</sup> Romain A<sup>22</sup>  
Romain E<sup>25</sup> : Possibly (Urbs) *Romana*, but most likely  
a corruption, induced by the influence of the name  
of Rome, for *Pannonia* (4. 16)
27. Rugind : Recin Y<sup>22</sup> Rigind Z<sup>22</sup> Rugind V<sup>33</sup> Reicir A<sup>20</sup>  
Reicil E<sup>23</sup> : apparently the *Rhegini* (*Etym.* IX ii 32)
28. Moisig : Masail Y<sup>25</sup> Mosin Z<sup>25</sup> Maisic V<sup>38</sup> Masgusa A<sup>23</sup>  
Massail E<sup>27</sup> : perhaps (Urbs) *Mazaca* (*Etym.* IX ii  
30); not *Moesia* (4. 9), for which see no. 53 below)
29. Arboin : Narbōin Y<sup>28</sup> Narbōin Z<sup>28</sup> om. V Narmaint A<sup>28</sup>  
Narboin E<sup>33</sup> : (Urbs) *Narbona* (*Etym.* XV i 64)
30. Hisbain : Hespāin Y<sup>43</sup> Espāin Z<sup>43</sup> Hespania V<sup>31</sup> Spain  
A<sup>43</sup> Esbain E<sup>53</sup> : *Hispania* (4. 28)
31. Gairit : Galait Y<sup>36</sup> Galait Z<sup>36</sup> Galait V<sup>49</sup> Galus A<sup>35</sup> Galaid  
E<sup>44</sup> : *Galatia* (3. 40)

(a) A has *Luigdin oic*, the first of several names in this version of the list provided with otiose adjectives. This is a clear indication that the Auraicept version of the list has been taken from a verse composition.

32. Huinusind : *om.* Y *om.* Z Humind V<sup>34</sup> Amuis A<sup>34</sup> Amuis E<sup>42</sup> : *Phoenicia* (3. 17)
33. Saraie : Cieir Y<sup>15</sup> Cipri Z<sup>15</sup> Saraie V<sup>25</sup> (also Cipir V<sup>19</sup>) Siecir A<sup>13</sup> Circir E<sup>12</sup> (also Sarain E<sup>57</sup>) : *Saraceni*<sup>(a)</sup> (3. 29)
34. Broes : Roid Y<sup>23</sup> Rudi Z<sup>23</sup> Broes V<sup>30</sup> Roait A<sup>21</sup> Roid E<sup>24</sup> (also Barais E<sup>36</sup>) : *Rhodes* (6. 22)
35. Brit : Bretain Y<sup>32</sup> Bretain Z<sup>31</sup> Bretnais V<sup>29</sup> Britain A<sup>20</sup> Bretain E<sup>38</sup> : *Brittania*<sup>(b)</sup> (6. 2)
36. Orie : Hircāin Y<sup>14</sup> Hircain Z<sup>41</sup> *om.* V Ireair og A<sup>41</sup> Hircain E<sup>51</sup> : a corruption of *Illyricum* (47) with influence of *Hyrcania* (*ante* no. 4)
37. Burgan : Bragmain Y<sup>64</sup> *om.* Z *om.* V Braghmaint A<sup>61</sup> Bramain E<sup>71</sup> : *Burgundiones*<sup>(c)</sup> (*Etym.* IX ii 99)
38. Belgaig : Belgie Y<sup>33</sup> Belgaich Z<sup>32</sup> Belgaig V<sup>27</sup> *om.* A *om.* E : *Belgia* (4. 26)
39. Mugaig : Magoich Y<sup>34</sup> Magoich Z<sup>34</sup> Mucaig V<sup>37</sup> Magoig A<sup>32</sup> Maguich E<sup>40</sup> : the variant Mucaid, found in some mss. of V, suggests that this is *Mygdonia* (3. 39)
40. Boet : Bethain Y<sup>31</sup> Boet Z<sup>33</sup> Boet V<sup>28</sup> Boit A<sup>31</sup> Boid E<sup>39</sup> (also Bethain E<sup>37</sup>) : *Boeotia* (4. 11)
41. India : Inneedai Y<sup>65</sup> *om.* Z India V<sup>35</sup> Indeeda A<sup>60</sup> Inneedai E<sup>72</sup> : *India* (3. 5)
42. Pardae : *om.* Y *om.* Z Parthia V<sup>40</sup> *om.* A *om.* E : *Parthia* (3. 8)
43. Callia : *om.* Y *om.* Z Callia V<sup>41</sup> *om.* A *om.* E : *Caria* (3. 38, 42)
44. Siria : *om.* Y *om.* Z Siria V<sup>42</sup> *om.* A *om.* E : *Syria* (3. 16)
45. Aidin (in L only) : Alain Y<sup>40</sup> Alain Z<sup>39</sup> *om.* V Allain A<sup>79</sup> Alain E<sup>49</sup> : *Alania* (4. 3)
46. Galbat (in F only) : not in any other list. A doublet of no. 31, *Galatia*
47. Acait (in F only) : Achuid Y<sup>37</sup> Abeit Z<sup>37</sup> Achait V<sup>45</sup> Acain A<sup>37</sup> Achid A<sup>45</sup> : *Achaia* (4. 14)
48. Atheni : Athain Y<sup>38</sup> Athin Z<sup>38</sup> Athin V<sup>44</sup> Aetain A<sup>36</sup> Athain E<sup>46</sup> : *Athenae* (4. 10)

(a) Influenced by the names of *Cyprus* and of *Sicilia*.

(b) So spelt in *Isidore*, ed. Lindsay.

(c) Possibly influenced by the name of the Brahmins, if we could assume that the Irish compilers had ever heard of them. The name comes next to "India" in Y, A, E.

49. Albain : Albāim Y<sup>40</sup> Albāim Z<sup>40</sup> Albaneas<sup>(a)</sup> V<sup>46</sup> Alpaine A<sup>40</sup> Albain E<sup>50</sup> : *Albania* (3. 34)
50. Saxus : *om.* Y *om.* Z Sax V<sup>43</sup> *om.* A *om.* E : *Saxones* (IX ii 100)
51. Ebre : *om.* Y *om.* Z Ebra V<sup>47</sup> *om.* A *om.* E : *Hebraei* (IX i 9)
52. Ardain : *om.* Y *om.* Z Ardain V<sup>48</sup> *om.* A Ardair E<sup>48</sup> : *Arcadia* (4. 15)
53. Moysi : *om.* Y Mussin Z<sup>26</sup> Maisi V<sup>53</sup> *om.* A *om.* E : *Moesia* (4. 9)
54. Tracia : Traie Y<sup>55</sup> Traie Z<sup>52</sup> Tracia V<sup>60</sup> Traig A<sup>54</sup> Traedai E<sup>64</sup> : *Thracia* (4. 6)
55. Edis : *om.* Y *om.* Z Edis V<sup>62</sup> Edsil A<sup>52</sup> Essill E<sup>63</sup> : unless this is meant for *Hellas* (4. 7) I cannot identify it. *Edessa* is possible, but it is not mentioned in the section of Isidore which has supplied the other names.
56. Vesogiam, aliter Ulsogum : *om.* Y *om.* Z *om.* V *om.* A *om.* E : apparently (*P*)elasgi (IX ii 74)
57. Tripolita : *om.* Y *om.* Z *om.* V *om.* A *om.* E : *Tripolitana* (5. 6)
58. Zeugis : *om.* Y *om.* Z *om.* V *om.* A *om.* E : *Zeugis* (5. 3)
59. Numa : Nombithi Y<sup>20</sup> Numin Z<sup>30</sup> Numeid V<sup>61</sup> Nombith A<sup>29</sup> Nobith E<sup>35</sup> : *Numidia* (5. 9)
60. Murit (in R<sup>1</sup> only) : Morecain Y<sup>26</sup> *om.* Z *om.* V Morecain A<sup>26</sup> (also Mair A<sup>24</sup>) Morecain E<sup>30</sup> (also Inair E<sup>26</sup> Mair E<sup>28</sup>). Cain is probably an adjective which has become attached to the name: apparently a doublet of no. 14, *Mauretania*.
61. Hicail : Etail Y<sup>42</sup> Etail Z<sup>42</sup> Eeail V<sup>63</sup> Etail A<sup>42</sup> Itail E<sup>52</sup> : *Italia* (4. 18)
62. Gaedilg : *om.* Y *om.* Z *om.* V *om.* A *om.* E : an absurd interpolation, into a list of languages from which "Gaedilg" was said to be fashioned!
- [Here H has Moishee, which should have been with no. 53 above.]
63. Media : *om.* Y *om.* Z Media V<sup>64</sup> Moiet A<sup>8</sup> Meid (or Moid) E<sup>5</sup> : *Media* (3. 11)

(a) Another example of the fusion of an adjective with the place-name.

64. Foirne : *om.* Y *om.* Z Foirne V<sup>55</sup> *om.* A *om.* E : presumably *Persida* (3. 11)
65. Grinni : Grinne Y<sup>46</sup> Grinne Z<sup>45</sup> Grinni V<sup>57</sup> Grinne A<sup>46</sup> Gruind E<sup>56</sup>. Rendered by Meyer (*op. cit.*) "Gemeinschaft," but certainly understood by the compilers of these lists to be a name. Perhaps a corruption of *Cyrene* (5. 5)
66. Franc : Fraine Z<sup>46</sup> Fraine V<sup>56</sup> Affraine A<sup>47</sup> Fraine E<sup>58</sup> : *Franci* (IX ii 101)
67. Fresin : Fresin Y<sup>49</sup> Fresin Z<sup>48</sup> *om.* V Freisin A<sup>48</sup> Freisin E<sup>59</sup> : *Fresi* (not mentioned by Isidore)
68. Longbard : Longbaird Y<sup>50</sup> Longbaird Z<sup>49</sup> Longbard V<sup>59</sup> Longbaird A<sup>49</sup> Longbaird E<sup>60</sup> : *Langobardi* (IX ii 95)
69. Lacedemoïn : Laedemōin Y<sup>53</sup> Laedemonnai Z<sup>50</sup> Lacedemoïn V<sup>58</sup> Laiedemoïn A<sup>51</sup> Laedemoïn E<sup>61</sup> : *Lacedaemonia* (4. 16)
70. Troiana : Troian Y<sup>56</sup> Troia Z<sup>53</sup> Troia V<sup>50</sup> Tragianda A<sup>53</sup> Troiannai E<sup>65</sup> : *Troas* (3. 41)
71. Colehia : Cielaid Y<sup>16</sup> Cielaid Z<sup>16</sup> Colaig V<sup>52</sup> Ciclait A<sup>14</sup> Ciclaid E<sup>17</sup> : *Cyclades* (6. 19), but influenced by the name of *Colchis*.
72. Caspia : a repetition of no. 11.
73. Aegipt : Egeipt Y<sup>63</sup> *om.* Z Egipt V<sup>65</sup> Egippta A<sup>59</sup> Egept E<sup>70</sup> : *Aegyptus* (3. 27)
74. Aethioip : Etheoip Y<sup>61</sup> *om.* Z Ethioip V<sup>64</sup> Eithiop A<sup>58</sup> Ethioip E<sup>69</sup> : *Aethiopia* (5. 14)

The following names are found in the other lists but are omitted by P :—

75. Scuit Y<sup>3</sup> Scuit Z<sup>3</sup> Sgouit A<sup>3</sup> Seuit E<sup>3</sup> : *Scoti* (IX ii 103)
76. Nordi Y<sup>29</sup> Noric Z<sup>29</sup> Nāir A<sup>27</sup> Nairn E<sup>31</sup> (also Narmais E<sup>32</sup> Norith E<sup>34</sup>) : *Noricus ager* (4. 5)  
[At Y<sup>41</sup> Hireāin, a doublet of 36].
77. Guieh Y<sup>44</sup> Guith A<sup>44</sup> Goiree E<sup>43</sup> (also Goith E<sup>54</sup> Guith E<sup>55</sup>). Not *Gothi*, *Gothia*, for which see no. 5 : perhaps their synonym *Getae* (IX ii 89), made into a separate people (compare Phrygia—Dardania, nos. 10, 12)
78. Ladaich Y<sup>51</sup> Laidich A<sup>50</sup> : perhaps *Lycia* (3. 38)
79. Lid Y<sup>52</sup> Lodain E<sup>62</sup> : perhaps *Lydia* (3. 43)

80. Daic Y<sup>59</sup> Daic Z<sup>56</sup> Daic A<sup>57</sup> Dacia E<sup>68</sup> : *Dacia* (4. 3)
81. Dachi Y<sup>60</sup>. A doublet of the last.
82. Luireedai Y<sup>62</sup> : Unrecognizable; *Liguria?* (6. 41)

## VERSE TEXTS.

## X.

Metre : *snēdbairdne*.

306. K reads *bri co dochta* and glosses it *briathar co ttegoscc no co munadh*. All the old mss. have *brig*, which we must translate 'value,' 'sense,' 'meaning.'

## XI.

Metre : *debide scāilte*.

This poem is primarily a mnemonic list of *places*, extracted from Isidore, and put into verse form with especial attention to alliteration. It is independent of the prose list associated with it, which seems to come from some other source; the two lists do not completely correspond. For fuller particulars see the notes on the prose list, above, p. 148 ff. In both lists, most, though not all, of the names have to be rendered substantivally, not adjectivally—Bithynia, Seythia, Cilicia, etc.—to represent them literally. K ignores this poem, as well as its context, nor does it appear in *Auraicept* in connexion with the list of languages. Though Kg knows of the study of languages by Feinius and his family, he makes no attempt to enumerate them.

(2) 313. *Lir* "numerous" could be rendered "populous" and applied to the name of a country, but has hardly any meaning when applied to the name of a language. 315. *Cipir* : not in prose text. See p. 152, no. 33.

(3) 319. Humind in all mss. : apparently a misreading for *Huinus* (written "Huin;"), i.e., Phoenicia. The last syllable is an iteration of the first syllable of *India* which follows : the form *Huinusind*, which appears in the prose texts, would not fit into the metre. *Araib* is not in the prose text.

(4) 322. *Albanicas* must be retained in its present form for metrical purposes, but doubtless it was originally *Alban chas*,

"pleasant Albania." This leads to the inference that the composition before us is a metrical re-grouping of the names in another verse list, written in a different metre, like those published by Kuno Meyer and referred to in the foregoing notes on the prose text. 324. *Tesalia* must be a doublet of *Tessail* in line 315.

## XII.

Metre: *debide scāilte fordalach*.

337. *Scēne* = *Inber Scēne*, the Shannon estuary (see vol. i, p. xxxv). K omits this poem, but it is given by Kg (ed. I.T.S., ii, p. 28) reading *duib* for *lib* in 335. This reading (found misspelt in V) is metrically preferable.

## XIII.

Metre: *debide scāilte*. Attributed to Gilla Coemain († 1072) but certainly not all the work of one hand. In the poem as originally written there is *conachland* between the successive quatrains, which is rigidly maintained throughout; and the rupture of this linkage, wherever it occurs, must indicate an interpolation. This reduces the composition to the following quatrains: 1, 9–18, 21–25, 28–39, 43. If these are read continuously, they will be found to give complete sense, and the incidents mentioned in the rejected quatrains (here partly in smaller type) can be omitted without loss or discontinuity. We can also reject quatrain 24, which merely repeats the matter of 18. Thus pruned, the poem is simply a versification of the story narrated in the R<sup>1</sup> version.<sup>5</sup> Like R<sup>1</sup>, it does not specifically state Gaedil's relationship to Nel. The course of the Seythian vendetta follows exactly the lines of R<sup>1</sup>. There is, however, a divergence in the matter of the leaders of the Gaedil after their banishment: they are specified as Agnomain with his sons Allot and Lamfhind, and Eber, with his sons Caicher and Cing: here the poem differs from all the prose texts. This Eber is a brother of Agnomain and son of Tat. On "the sea of Lūis" which is unknown to R<sup>1</sup> (though R<sup>2</sup> borrows it from

<sup>5</sup> Or preferably, *vice versa*, the R<sup>1</sup> story is a paraphrase of the poem.

this poem) another son of Agnomain called "Glas" is abruptly introduced to us: on this person see below, note to line 407.

In the quatrains rejected, 2–8 give us the history of the family of Feinius, with the singular episode of Nel's slaying Nenual—a Cain-and-Abel incident ignored by the prose texts. Nos. 26, 27 give us the tale of the well of wine, which in any case looks like a later addition to the story; and 40–42 enumerate the sons of Mil and of Bregon.

K has the poem, but omits quatrains 3–6 (substituting quatrain 58 of poem no. V) 26, 27, 40, 41, and has numerous variant readings. Kg presents no complete copy of the poem, but quotes several of its quatrains as occasion arises.

(2). Kg quotes this quatrain (p. 10<sup>6</sup>), but gives as his version of the second line *Neanúl is Niúl ba hághmhar*, a form foreign to the LG tradition. In quoting from this poem, Kg usually mentions the first line and the author; he makes an exception here, as though he were conscious that the quatrain is spurious. K gives it as in the older texts.

(3). The story told here may perhaps give us the germ of the Seythian vendetta story. Mil = Nel and slays his brother Nenual [= Refloir], and, being driven out, flees to Egypt and marries Scota. This fratricide looks like an adaptation of the Cain-Abel episode, but it is a common type of folk tale and may be original. *In lāich lir*: I take *lir* to be the genitive of *ler*, though there is no other hint of an association of Feinius with the sea. But the alternative "the multitudinous hero" is meaningless, unless it refers to his descendants.

(4). This quatrain was not in K's copy of the poem, but it was in Kg's: he quotes it on p. 14 with M's reading *iars(o)in* for *trē gail*.

(5). Quoted by Kg with some slight verbal differences, possibly due to lapses of memory. He does not refer to the title or author of the poem in this case, so the stanza may not have been in his copy. It is not in K's. . 358. The explanation of Gaedel's name ignores the story of the serpent.

<sup>6</sup> These references are to the I.T.S. edition of Keating's History, vol. ii.

(7). Here K resumes. K quotes this quatrain and the next (p. 26) with some slight differences, the only important one being *ó a thoigh* for *dia thaig* (365). 366. *Mara Romair* is the name of the sea, an adaptation of the Latin *Mare Rubrum*; *rūaid* is merely an Irish adjective, and should not be translated as a proper name.

(8) 367. For *lucht .iii. long* K has the unauthorized reading *cāoga lōideng*.

(9) 372. Nenual is to be pronounced as a dissyllable, as in 378; where Noemius must be trisyllable, although in 383 it is a dissyllable.

(12) 384. *Brecc* is a stock epithet for shields; see *Fled Brirend* 45. Thus a shield becomes a standard of comparison for the quality expressed by the word.

(13) 389. For *na chrich cen chill* K has *i cerine cind*. *Chrine* also appears in L.

(14) 393. For *cen cor thim* K has *tenn-coir nar tim*, a corruption that cannot be based on any extant ms.

(15). Kg quotes this quatrain (Vol. II, p. 32) with trifling orthographical deviations. K has several corruptions: *ceitri* for *secht* (396), as in Min; *roglan* (397) for *co n-glor*; in 398 following L Min.

(16) 399. The older prose texts have no cognizance of Noinel and Refill, the sons of Refloir who drove the Gaedil out from Seythia. In 402 K again follows Min (*medrach* for *merda*).

(17) 403. *Dia* is apparently the word glossed *lōr* in an obscure poem in artificial jargon edited by Meyer (ZCP v. 484). The scribes seem to have taken it for *Dia* = God, and Min has tried to make the passage intelligible by changing *ba* to *dar*. We have seen above that the verse contradicts the prose in the matter of the names of the chieftains.

(18) 407. K reads *Elloit, Lainhfionn, Glass lonn leir tri meic . . .* It may be that the couplet originally ran thus

Allot, Lāmflind, Lāmglas lēir,  
trī meic Agnomain imrēil . . .

preserving a tradition of three sons of Agnomain, named in accordance with the usual custom in naming triplicities,

A + B + B'—one of the three names being independent, the others forming a “dioscurie” assonance. We shall meet with numerous cases of this type of name-group as we proceed. Lamglas, however, disappeared, his name being taken to be an epithet of Lamfhind, and his personality being sunk in Febri [= Ēber] Glas, who is elsewhere represented as a son of “*Agni*” [= Agnomain = Mil]. As the *variae lectiones* show, there is good evidence for the reading *tri meic* (408), and it is, on the whole, the preferable reading. But the historical theory underlying the text here adopted, without Lamglas, must have taken shape before the prose text was compiled.

(19) 411. K has a reading which gives 30, not 3, as the number of the ships.

(20) 417. There is nothing in the prose to correspond to this couplet. The whole quatrain is spurious.

(21) 419. The Libyan Sea, according to Orosius (I, ii, 97), is an alternative name for the Adriatic; but he extends the meaning of the term so far as to make the sea so designated wash the southern coast of Crete. For Coronis (422) see note on the Prose Text ¶ 130. The visit to the Libyan Sea, and Coronis, is borrowed by R<sup>2</sup> (¶ 130), but the death of [Lam]glas is not mentioned.

(22) 423. Unless “the fair island” be Coronis, proleptically mentioned in the preceding quatrain, we have no record of it anywhere in the prose texts.

(23) 429. The story of Lamfhind’s shining hands is, as we have seen, an old interpolation (probably, however, later than the incipient disappearance of his [twin]-brother Lamglas).

(24) 434. Cing is unknown to the prose text. Agnomain has now disappeared; from the prose text we learn that he died on the Caspian Sea. K has turned *lūath dar ler* into *luaiter libh*: one of several misreadings which look more like arbitrary attempts at emendation than copies of variant texts.

(25) 437. K’s reading *conerbairt riū Caicher cain* seems to be another arbitrary alteration.

(26). This quatrain and the next are certainly spurious. Not only do they break the *conachland*, but they are absent

from the earlier redactions and also from K, so that they were not even established in the text with the security of some of the other spurious quatrains. The monosyllable rhyme trēn-lēn in lines 443–4 is contrary to the metrical rule.

(27) 446. *Denmedach* is in all the mss. except M, which has *-mnedach*, correctly.

(29). In this quatrain also K has introduced several verbal changes.

(30) 455. *Co fi* glossed *co neimh*, K.

(32) 463. K again follows Min in reading *garta* for *gasta*, but Kg, who quotes this quatrain (p. 34), has *gasta*. On the other hand, K agrees with the trī chēt bliadan of 464, whereas Kg has *tríochad bliadhan*. Kg has an altogether peculiar version of 465–6, *Anaid lucht diobh ann o sain, Go dtí deireadh an domhain*. The text, as before, agrees with R<sup>1</sup> in the long sojourn at the Maeotic Marshes.

(33) 467. Kg (p. 38) reads *Brātha mac Deaghátha dil*. The scansion shows that *De-ath* is dissyllabic: the spelling in B, *Deaath*, is intended to indicate this (cf. *Deaghátha*, just quoted).

(34) 472. Allot is s. Nuadu s. Nenual in the prose texts.

(35) 475. K has a completely different version of the first three lines of this quatrain.

(36) 480. On these names, see the notes to the prose text ¶ 116.

(38) 487. For *Doriachtatar* K reads *do ernaithset*, apparently without authority.

(39) 492. For *nEspāin il-dathach* K gives us *nEspaine nughrach* and Kg *Easpánne uallach*.

(40) 495 ff. The names enumerated in these three spurious stanzas can best be discussed when we come to them in the prose text of a later part of the book. They have no relevance in the present section.

#### XIV.

Metre: *sētrad fota*. The assonantal scheme is elaborate. In the four lines of a quatrain, ABCD, B–D have monosyllabic rhymes, AC end in dissyllables. In each couplet

there is alliteration, preferably between the last words of B and D. The last word of A generally alliterates with the preceding word, or with the first prominent word of B; when this does not happen, by compensation there is alliteration in the body of A, and/or two pairs of words in alliteration or three words in alliteration in B. The last word of C rhymes with the penultimate word of D. Licence to break these fetters is permitted in a quatrain containing many proper names, and the poet allows himself an occasional liberty in other cases, though it is quite possible that such lapses are due to corruption in the text. Author, Cenn Faelad († 679).

(1) 511. Here and elsewhere K reads *Golamh* for *Milid*. 513. Refloir was son of Refill s. Noemius according to the prose texts. Through the influence of Latin, Noemius becomes Noemi in the genitive (with a variety of spellings). This presently becomes nominative, and here develops a new genitive, Nēmān, which must be so pronounced to rhyme with glē-bān. 514. *Glas* is glossed by K *gleo uais*, which is further glossed in a quotation in O'Reilly's Dictionary, s.v., "i.e., *gleo doiligh*, difficult combat." Possibly this interpretation improves the sense of the cheville slightly, but hardly sufficiently to justify departure from the simple meaning of the words.

(2) 515. *Ceithri*: K reads *cethracha*. 517. K completely re-writes this couplet.

(3) 522. *Folt*, "a head of hair," used here in gen. pl. of the foam-crestings of the individual waves. A poetical idea, into which the author has been betrayed by the necessity of finding a rhyme for *port*.

(4) 524. *Airecht*, glossed *curia* R.C. i 59. 526. *Aba thirech*, apparently a kenning for the Nile, which makes the existence of Egypt possible. K, presumably in disapproval of Egypt and the Nile being put into the west, to rhyme with *fian*, has re-written the line. 527. For *dā fer dēc* K reads *diorna*, and glosses it *nuimir no tomhus*.

(5) (6a) 533A. This couplet has become badly corrupted.  
L.G.—VOL. II. M

Amorgen and Goseen have disappeared, and "do Dhond" is a bad line-ending.

(7) 536. *Ro leth a ngnai sund co sāl*, literally "their countenances spread there to the sea."

(9) 544. *Rēcsat* for *rētsat*, s-pret. of riadaim. "They fared in the land on the wave," i.e., over the sea.

(10) 547. This poem tells the story of the wanderings of Mil much as it has reached R<sup>2</sup>, and the geography is similar. The sirens are, however, absent, as is also the prophecy of Caicher. But we need not *necessarily* assume that the poem represents a stage of development before these had entered into the story: they may have been quietly dropped because even Cenn Faelad found that he could not fit them into his elaborate metre.

(11) 551. "Forty-four" battles: the prose text says fifty-four. We have evidently two divergent tales of the fighting in Spain, the one a story of three battles, one with each of the Spanish tribes, the other a story of a large number of battles against the whole population. It is the latter which is followed here.

(12) 558. *nDiss*, glossed by K *imderoile*.

(14). K omits from here to the penultimate stanza inclusive possibly because this part of the poem records matter which he had not yet touched upon in his history at the point where he introduced it. But some of the omitted stanzas are not free from suspicion of spuriousness. 565. *Lār il-lacha*, apparently "floor of many ducks"—a kenning for a sea or a lake.

(15). This is one of the stanzas which is doubtful. The regular rhyme between the ultimate of 569 and the penultimate of 570 is missing. In any case there is much uncertainty about the text of these two lines. *Scāil* (570) must be regarded as the verbal noun of *scālim*, though the normal form is *scāiled*.

(16) 573. The reading *demin* in R<sup>3</sup> would be preferable to *linne*, as it would give a missing alliteration: but we should lose the assonance with *rindi*. In any case this assonance

is in the wrong place, and the quatrain also is probably spurious.

(17) 576. Division into twelve parts—another Israelite reminiscence!

(18) 581. *Mōrglan* and *Fulman* do not make a good assonance; at least it is below Cenn Faelad's usual standard.

(19) 586. *Detla*, "bold," the reading in R<sup>3</sup> gives better sense, but *tetra* gives a better alliteration, which is the more important consideration.

(20) 587. *Rāith Bethaig ac Eōir* = Rathbeagh on the Nore, Kilkenny, O.S. sheets 9, 10. The convivial statements about it are merely for metrical reasons. 589. *Rāith Aindind* was apparently in the Cualu territory, but its site is not certainly identified. 590. *Tōchar Mōr*, or in full *Tōchar Inbhir Mhōir*, the Causeway of the Avoca Estuary at Arklow; identified with Togher, Wicklow, O.S. sheet 36.

(21) 591. *Dūn Sobairei*, Dunseverick, Antrim, O.S. sheet 3. 593. *Delginis*, etc. Hogan, *Onom.* s.v. "Delinis," translates *iar suilgi* as "West of Suilge," but makes no attempt to identify this supposed place. But in fact *suilig* means "easy, gentle" (see *Tecosca Cormaic* ed. Meyer s.v. in vocabulary) and *iar suilgi* is a mere cheville, parallel to *iar n-ōl* in the previous quatrain. Delginis is Dalkey, near Dublin, O.S. sheet 23. 594. *Dūn Etair* was somewhere in the promontory of Howth, Dublin, O.S. sheet 15, 16, 19.

(22) 595. *Rāith Arda Sūird*, identified by Hogan with Rathurd, Limerick, O.S. sheet 14. 596. *Dūn mBindi*: not identified. 597. *Rāith Rigbaird*, vaguely identified by Hogan with a large fort east of Easky, townland of Carrow Mably, Sligo, O.S. sheet 12. 598. *Dūn Cairich*, not identified.

(23) 599. *Nar*: identification doubtful.

## XV.

Metre: *debide scāilte*.

This poem calls for no special notice: it is merely a paraphrase of the prose passage with which it is associated,

composed for mnemonic purposes after the prose had evolved into the form in which we have it.

## XVI.

Metre: *debide scāilte*, with concessions to *ōglachas* in the end rhymes of quatrains 3, 5. Also in *Auraicept* (ed. Calder, pp. 171–2), but in a very different version, with the quatrains in this order—4123, 5 being omitted. The first couplet of this quatrain is preserved in  $\mu\wedge\mu R$  only: B ends the poem with a six-line stanza made up of quatrain 4 and the last couplet of 5. In M quatrains 4 and 5 were omitted from the text and were added in the top margin of the page, whence they have been cut off by a bookbinder, leaving only the word *diamair* and the last couplet of quatrain 5. The first couplet of 5 is preserved by Min only.

## XVII.

Metre: a rather free *debide scāilte*.

## XVIII.

This poem is not in K, but it is quoted with a different text by Kg (vol. ii, p. 18). The last two quatrains are omitted by Kg.

(1) 655. *G.G. cionnus do rádh* Kg. 656. *Crithir*: the ordinary meaning “fearful, trembling” does not seem to be applicable here. The word also means “a spark,” and might here be treated as gen. pl. “the man of sparks,” “sparkling man.” But this hardly seems satisfactory. Dinneen translates the word “brilliant” in Keating, but does not acknowledge the existence of such a meaning in his dictionary.

657. *An ní ó bhfuil G.G. Is tearc ga bhuil a s̄eanchas* Kg.  
(2) 659. This quatrain reappears in Kg with slight changes only. The story of the serpent is obviously quite different from that in the prose texts of LG. Kg takes it into his history as an alternative version.

(3) 665. *Is eadh thuigid eolaigh as Gonadh de atá G.G.,*  
Kg.

## XIX.

Metre: *debide imrind*, obscured by a corruption in the LG texts. Kg (Vol. ii, p. 42) reads *thall* for *trell* at the end of the third line, which mends the metre and gives better sense. K has the same reading.

## XX.

Metre: *debide scāilte*. Author “Conaing” according to Kg.

Quoted by Kg, p. 46, with only one important variant (*go ngliaidh* for *dar Dia* in line 683): also by K, with close kinship to the text in the R<sup>2</sup> group of mss. In this text it does not appear in the present section, but is postponed to § VIII. The poem calls for no special comments, being merely a list of names alternating with rhyming chevilles.

## SECTION III.

## CESSAIR.

*Introduction.*

With this section begins the interpolation which breaks into the "history" of the development of the Milesians and of their Taking of Ireland—as described in the introduction, vol. i, p. xxxv ff. We have seen that it formed no part of the original text, but that it was an independent document, and was known as such to Nennius.

It falls primarily into two parts, easily separated from one another: primarily, for each component can be further analysed. The first relates to certain legendary invasions before the Flood: the second to a number of stories—or, rather, of variants of one story—of invasions after the Flood. Nennius does not seem to have known of the first of these, so that we may infer that his copy of the book did not contain it: and it is important to note that it is entirely ignored by Min. This points to the further inference, which is also indicated by the loose connexion between the component parts, that they were originally independent documents.

As names are required for these two documents, we shall call the first *Pericope Antediluvianorum*, an expression whose convenience may condone its incompatibility with classical propriety. The second we shall call *Liber Praecursorum*. For reference we shall abbreviate these names to PA and LP respectively. The composite book, which consists of these two elements, we shall call *Liber Originum*, abbreviated to LO.

LO is by far the most valuable portion of LG. The first part, PA, is a cosmogony: the second, LP, is a series of successive variations of a theogony, with ritual elements interspersed. Though badly messed by uncomprehending redactors, it gives us one of the most extensive collections

of European pre-Christian theology, ritual, and mythology that any non-classical literature can afford.

PA itself, even in its oldest available form, is obviously composite, consisting of different elements very loosely flung together. The limits of the separate documents are shown by the following analysis.

*First Redaction.*

¶ 166. As will appear in the notes, this ¶ is no part of PA: it is undoubtedly part of the original LG, and formed the only acknowledgement which that document contained of the pre-Milesian invaders. The original author of LG was writing a "history" specifically of the Milesians, and their predecessors interested him only in so far as they accounted for the opposition offered, to the Milesian landing, by the aborigines. For probable interpolations see the notes.

¶ 167. An excerpt from the "Quire of Druim Snechta" (*Cin Droma Snechta*), giving an independent account of the story of the Antediluvians. In F\*Q, but not in L, and certainly no original part of PA. The opening words (as is demonstrated in the notes) belong, not to this excerpt, but to PA.

¶ 168. An excerpt, professedly from a different source, also peculiar to F\*Q, telling the story of the Spanish fishermen.

¶ 169. Here we have (1) a fragment of the original PA, headed in L by the opening words of LO. This settles the otherwise unanswerable question whether PA had or had not been already combined with LP when the latter was inserted into LG. The simple form of PA is preserved in L (in a mutilated form, see the notes): "F has here interpolated a long description of Cessair's voyage.

¶ 170. Continues the original PA, following on the tale of Noah's summary dismissal of Cessair and her followers which is common to the extant manuscripts of R<sup>1</sup>. It narrates in the briefest form their landing at Dūn na mBare, and their subsequent fates.

¶ 171 has nothing original to PA. The sentence *Ni rogab nech . . . ndilinn sin* must belong to LO, and is meant to

confirm the compiler of that document in his judgement in excising the pre-Cessair "takings." The poem containing the names of the women is an interpolation, as is shown by the variant versions of the matter introducing it, and by the fact that no prose text based upon it is included in this Redaction.

Thus the redaction consists of the following elements:—

From LG: ¶ 166.  
 From PA: Heading of ¶ 167; one sentence in ¶ 169; ¶ 170.  
 From LO: Heading of ¶ 169 in L; end of ¶ 171.  
 From the Quire of Druim Snechta: ¶ 167.  
 From other, miscellaneous sources: ¶¶ 168, 169 (in F), 171.

#### *Second Redaction.*

¶ 172. A modified form of ¶ 166 from LG, harmonized with LO.

¶ 173. A parallel to ¶ 168, but in different words and from a different source.

¶ 174. A very composite paragraph, as the introduction shows. "Saball s. Manual" comes abruptly into view; it is evidently assumed that the reader knows all about him. The very pointlessness of the allusion suggests that he held some prominent position in the original version of the Cessair saga. In Keating, at least in the mss. followed in the printed text, he appears, in a quatrain here quoted as poem XXVI, under the form "Saball s. Nionuall." It is conceivable that this is correct, and that we are to identify Nionuall, in spite of the double *l* (which, however, is not written uniformly) with the *Nenual* of whom we have heard in connexion with the tower of Babel. This would link Cessair's foster-father with the long chain of enigmatical warring kings in Seythia, for whom no terrestrial identification, either in history or in recorded mythology, can be suggested: and leads to the further inference that in their names we may have the skeleton of some unknown saga of a War in Heaven—one of the doubtless innumerable mythologies, once current among the welter of tribes in Neolithic and Bronze Age Northern Europe, but now passed irrecoverably into oblivion.

¶ 175. R<sup>2</sup> has re-written the story presumably under the influence of other sources. In both R<sup>1</sup> and R<sup>2</sup> the purpose of the voyage is to escape the Flood: but in R<sup>1</sup> the suggestion comes from Noah, in R<sup>2</sup> from druids; in R<sup>1</sup> the destination is vague, in R<sup>2</sup> Ireland is specifically mentioned; and in R<sup>2</sup> the absence of serpents in Ireland, thus ensuring a continuation of Eden-purity, is given as a reason for expecting a sanctuary there. Is it possible that we have lost a story of the appearance of a *piast* which robbed the country of its state of grace? Has Keating's queer story of the visit of the "three daughters of Cain" got any bearing upon this possibility? A reader of √V has been studying the Quire of Druim Snechta or some derivative therefrom, and has inserted the marginal note which has been taken into the beginning of this paragraph. It does not appear elsewhere in the extant mss. of R<sup>2</sup>, though it probably was in Δ, in which this portion is now missing.

¶ 176. On this paragraph see the notes (at the end of the text) to ¶ 169.

¶ 177. Comparison with ¶ 170 is instructive. Obviously the same document (PA) underlies both: but, in the form in which R<sup>2</sup> presents it, it has been almost doubled in length by interpolations, and very nearly promoted to the rank of an independent text. The additional "facts" are—

1. The date, 40 days before the Flood.
2. The important topographical augmentation (*Irrus Dessaict Corco Duibne*) commented upon in the notes to ¶ 170.
3. The additional date, A.M. 1656 (diverging from the annalistic calculation, A.M. 2242).
4. The alternative versions of the cause of death of Ladra, ignored in R<sup>1</sup>.
5. Fintān's genealogy, connecting him with Bith and Lamech; and the explanation of Bochra as his mother's name.

To these we may add

6. (Narrated in ¶ 178) the bare fact that the three men shared the 50 women, which does not appear to have been in the original PA, but has been imported

through the influence of Poem XXV. In R<sup>1</sup> this poem is quoted for the names of the women: in R<sup>2</sup> their distribution among the men has become the centre of interest.

¶ 178. See preceding note, no. 6.

¶ 179. PA, as represented by R<sup>2</sup>, here ends; but a different version of the same story is now tacked on to it. This is certainly based on the PA story, but it has undergone so many transformations that it must be treated as an independent document. For purposes of reference we shall call the Cessair story in ¶ 174–178 C<sup>a</sup>, and that in ¶ 179–183 C<sup>b</sup>.

¶ 184, 185 are further interpolations; the first apparently from the original LG (see the notes), giving chronological details; the second containing the legend of the resurrection of Fintān.

R<sup>2</sup>, then, is composed of the following elements:—

From LG—¶ 172 (modified), 184.

From PA—C<sup>a</sup> ¶ 174–178 (with numerous alterations and interpolations).

Based upon PA—C<sup>b</sup> ¶ 179–183, a version so much worked over as to be a new document.

From other sources—fragmentary notes in ¶ 173, 184, 185, in addition to various odds and ends of interpolation here and there.

### *Third Redaction.*

As in the previous sections, the Third Redaction is a pastepot-and-scissors combination of R<sup>1</sup> and R<sup>2</sup>, almost its only value being that it gives us independent texts of both the preceding versions. As before, we set forth its construction in tabular form, marking with \* paragraphs from R<sup>1</sup>, with † those from R<sup>2</sup>.

\*¶ 186 = ¶ 166. Closer to R<sup>1</sup> than to R<sup>2</sup> ¶ 172: differing from both in making the Gaileoin and the Fir Domnand *contemporary*.

\*¶ 187. The F\*Q excerpt from the Book of Druim Snechta, ¶ 167. An interpolation describing the Flood inserted in the middle.

\*¶ 188. The F\*Q excerpt, describing the three fishers, ¶ 168.

\*†¶ 189. The F\*Q heading of ¶ 169. Interpolation about Saball borrowed from R<sup>2</sup> ¶ 174.

¶ 190 = ¶ 179. Here R<sup>3</sup> jettisons all the versions but C<sup>b</sup> and follows it exclusively (with numerous corruptions and interpolations, especially in M).

\*¶ 191 = ¶ 180, 169. Continuation of C<sup>b</sup> for the first sentence, and then returning to R<sup>1</sup> for the details of the voyage, omitted by R<sup>2</sup> from his text of C<sup>b</sup>. Noah's command to make the voyage is reproduced, though the *lám-dá* had already given his orders!

\*¶ 192 = ¶ 169. Continuation of R<sup>1</sup>'s account of the voyage.

\*†¶ 193 = ¶ 170. Description of the landing at Dún na mBare. Goes back to ¶ 193, R<sup>2</sup>, for fuller details about Ladra's death. M inserts an isolated episode about Bath s. Bith, not found elsewhere.

†¶ 194 = ¶ 180 ad fin., 181. Returns to C<sup>b</sup> and copies it slavishly, including the abrupt termination with “¶ rl”.

†¶ 195 = ¶ 182. Continuation of C<sup>b</sup>.

†¶ 196 = ¶ 183. ditto.

¶ 197. A superfluous list of the women, compiled from poem XXV. The last sentence comes from R<sup>1</sup> (¶ 171).

¶ 198. Synchronistic matter, derived from an early chronicle much used in the subsequent sections of LO.

It is obvious that the Cessair story stands on a different footing from the subsequent tales of invasion. These are tales of a history, or rather of a theogonia—no doubt misinterpreted, but to be accepted and criticised as historical legend. The Cessair tale, however, is essentially cosmogonic.

The significance of the heroine's name is obscure (it appears once again as that of Cessair Cruthach, daughter of a "king of France" and wife of King Ugoine); but those of her associates are clear enough. She is the daughter of Bith, that is of "life," "world," or "universe"; and her companion Fintān the deathless is son of Bochna or "ocean." They form a sort of Deucalion-and-Pyrrha couple, and, like their prototypes, they are associated with a great Flood. There is no room for doubt that the Cessair legend is a tattered fragment of a Flood myth, such as is told almost universally throughout the world.<sup>1</sup> The story usually follows a uniform course: Deity determines to destroy mankind, but instructs a favoured mortal to make a ship for his own salvation: the Flood comes and departs, and the ship grounds on a hill: by certain devices, which differ with different stories, the world is re-peopled.

The LG editors knew of no great Flood but the Hebrew version, enshrined in the Book of Genesis; and they were obliged therefore to link the Irish "Deucalion and Pyrrha" with the family of Noah. This is, of course, a mere impertinence, and may be entirely ignored in reconstructing the original form of the tale. Here some Being—quite possibly Sabhall mac Manuail—through the medium of an oracular fetish, warns Cessair and Fintān, the cosmogonic pair, of the coming of a Flood. In one (or three) ships they escape, and ultimately come to ground on a mythical hill called (from the circumstance) Dūn na m-Bare, the Fortress of the Ships (in the plural) which corresponds to Noah's Ararat and to Deucalion's Parnassus. It is not necessarily a sea-coast eminence: "in Coreo Duibne" may be dismissed as an early gloss of no authority: the original story-tellers most probably supposed that it was somewhere near the confluence of the three rivers, Nore, Barrow, and Suir. For unless these three rivers have some correspondence with the three couples who led the expedition, it is difficult to see why they are introduced into the story at all. It is not a fatal objection to this hypothesis that the grounding of Cessair's ark on *her* Ararat must in that case have been proleptic,

<sup>1</sup> A comparative study of this legend, with numerous references, will be found in Frazer, *Folklore in the Old Testament*, i, 104–361.

preceding the actual advent of the Flood: otherwise the ship could not have sailed to an inland Dūn na m-Bare. Unquestionably this anomaly is a result of editorial manipulation. In the original (pagan) legend Cessair must have survived her Flood: in fact, her voyage to Ireland is essentially her flood-voyage. But when it was ascertained on inspired authority that no one in the world had been saved from the Flood except Noah and his family, it became necessary to make Cessair and her exploits uncompromisingly antediluvian.

We now understand the significance of the fifty<sup>2</sup> women who were in her company. Originally they were the mothers of the various nations of the earth, the list being a LO counterpart of the list of languages in the preceding section: their names are badly corrupted, but some of them are suggestive of an eponymous significance. And undoubtedly Cessair is the *Magna Mater* of the Irish people. Although her name does not seem to be used eponymously, that of her doublet, Banba, is a well-known by-name of Ireland: Mae Firbis, in his preface to *Chronicum Scotorum*, calls her *Heriu no Berba no Cesar*: and a glossator of M has inserted the words "i. Ere" above the name of Cessair, in almost every place where it occurs.

The identity of Cessair with Ēriu is underlined in the story of the Adventures of Tadg mac Cēin,<sup>3</sup> where that personage is represented as being greeted by Cessair (who here shares the immortality of Fintān) with precisely the same sentence—"it is long since thy coming was prophesied"—with which Ēriu greets the arriving Milesians in a later section of LG.

Naturally a story such as this cannot be torn from its context and forced into its present incongruous situation without leaving many loose ends no longer to be explained. Bath son of Bith, who appears in an interpolation in M, is one of these. *Dindšenchas* knows of two women, companions of Cessair, Fraechnat who is buried in Slab Fraech,<sup>4</sup> and Eba, a she-leech, who rashly went to sleep on the shore called

<sup>2</sup> Or three fifty, according to the Druim Sneachta Banba story.

<sup>3</sup> *Silva Gadelica*, i, 348, ii, 391.

<sup>4</sup> Gwynn, *Metrical Dinds*, iv. 254.

Traig Eba, and was drowned in the rising tide<sup>5</sup>—doubtless, in the original story, one of the victims of the Flood. These persons do not appear in the LG list of Cessair's companions, unless we are to find them in Feochair and Abba respectively, who appear in the list of women. Undoubtedly Adna [= ancient] son of Bith, though he is transferred by historical compilers to a post-diluvian era, was originally of the company of the flood-heroes: conceivably he was a doublet of [L]adra.

Earnest believers in a universal Flood are faced with the difficulty of accounting for the perpetuation of antediluvian history across the catastrophe; and they dream of inscriptions on imperishable materials (as in Giraldus, *Top. Hib.*, iii. 1, Keating, I, v. 4, and see *ante*, vol. i, pp. 158, 254). Perhaps the Irish expedient of resurrecting Fintān and giving him a measure of immortality is as good as any, though Keating and the Annals of Clonmaenois recognise that it is contrary to the infallible testimony of Scripture.

The grotesque story of the flight of Fintān may possibly be included as a mockery of the unorthodox tales related of him: but it is also conceivable that there is a didactic purpose in the contrast between the long-lived Fintān, who avoids the women, and the short-lived Ladra, who is guilty of excess.

It is shown in the notes to ¶ 168 that the Capa story is primarily dioscuric. According to poem XXII one of these persons was a wright, and another a leech—two of the chief occupations of the Dioseuri.<sup>6</sup> But the *p* in the first name arouses suspicion that here at least we have artificial manipulation at work. And the statement that they took away “three handfuls of green grass” (*Book of Fenagh*, p. 50) does not help much; still less the note to the printed text of that document that “in some of the bardic accounts” [unspecified] “of the Colonizations of Ireland,” they “are stated to have carried away with them a sod cut from the soil of Ireland as if in token of a right of possession.” It is probably of importance, for a complete study of the origin and mutual connexion of all these legends, that the same

<sup>5</sup> Gwynn, Metrical Dinds. iv, 292.

<sup>6</sup> See J. R. Harris, *The Dioscuri in the Christian Legends*, p. 61.

action is attributed to “Adna” in a set of verses quoted by Keating (I, vi, 1).

A few words will be all that is necessary to summarize the later texts of K and Kg.

Kg gives us the stories of the Three Daughters of Cain, of Banba (as in ¶ 167), and of the Three Fishers, which are ignored by K. In dealing with Cessair, both compilers follow C<sup>a</sup> (¶ 179) in the story of Noah's repulse of the suppliants and their recourse to the *lām-díá*. For the details of the voyage, K goes back to C<sup>a</sup> (¶ 176); Kg does so also, but he leaves out the itinerary, adds up the stages, and says that the whole journey lasted 7½ years. From the landing at Dūn na mBare the two narratives run parallel; K looks back to C<sup>a</sup> for the manner of the death of Ladra (omitting the alternative story of the oar), while Kg follows C<sup>a</sup> in passing it over. Kg, while properly sceptical about the survival of Fintān, quotes an interesting verse naming four learned men in the four quarters of the world at the time of the Flood, to wit Finntān, Ferōn, Fors, Andōid son of Ethōr. Ethōr reappears as one of the triad which closes the dynastic line of the Tūatha Dē Danann: in Ferōn and Andōid we recognise with little difficulty two of the alleged sons of Nemed, called in the present compilation Fergus and Ainnind. We must expect, and we shall find throughout our study, a wide range of corruption in proper names, which have no generally known signification to keep them to a standard form, and which are peculiarly liable to arbitrary alteration.

## SECTION III.

*First Redaction.*

L 2 γ 47 : F 4 β 3.

166. <sup>1</sup>Seuirem <sup>‡</sup>i fecht-sa<sup>2</sup> || do scēlaib na <sup>3</sup>nGāedel  
 'eo ro aisnidem do na secht<sup>4</sup> tūathaib <sup>5</sup>ro gabsat Hērind  
 rempo.<sup>5</sup> Ro gab <sup>6</sup>ēm Cessair <sup>7</sup>ingen Beta meic <sup>8</sup>Nōe,  
 cethracha <sup>9</sup>lā rīa ndilind. <sup>10</sup>Partholōn mac Sera, <sup>11</sup>tri  
 chēt bliadan <sup>12</sup>iar ndilind. <sup>13</sup>Nemed mae <sup>14</sup>Agnomain do  
 Grēcaib <sup>15</sup>Seithīa, i cind trichat <sup>16</sup>mbliaidan īar  
<sup>17</sup>Partholōn. Fir Bolg <sup>18</sup>iarsain. Fir Domnand  
<sup>19</sup>iarsain. <sup>20</sup>Galiōin īarsain.<sup>20</sup> Tūatha Dē Danann  
<sup>21</sup>īartain : <sup>22</sup>unde Fintān cecinit,

*Hēriu cīa fiarfaigther dim.*

L

F

167.

Cīa didida cīa [sic]  
 ragab Erinn iar tusmid  
 talman?

Is ed isbert Lebar Droma  
 Snechta<sup>(a)</sup> comad Banba ainm  
 na ced ingine fogabad Erinn  
 ria nilind, i.e. comad uaithi  
 nobet Banba for Erinn. Tri  
 éocait ogh do dechaid <sup>7</sup> triar  
 fer. Ladra in tres fer, is e  
 ced marb Erenn insin : is uad

166. (*variants from F*) <sup>1</sup>seuirim <sup>2-2</sup>om. <sup>3</sup>ngil with aed sprs. ye F  
<sup>4-4</sup>itfetsam coraitsnadem don .uii. <sup>5-5</sup>rogabasad (*second a expuncted*)  
 Erinn rompo <sup>6</sup>am <sup>7</sup>ingin Beatha <sup>8</sup>Nae <sup>9</sup>om. la <sup>10</sup>rubbed in L:  
*might also be -alan.* O'Curry's transcript has -alon, but the two vowels are  
*certainly identical.* <sup>11</sup>tri .ccc. <sup>12</sup>ria, the r afterwards erased <sup>13</sup>Nemid

166. Let us cease [at this point] from the stories  
 of the Gaedil, that we may tell of the seven peoples  
 who took Ireland before them. Cessair d. Bith s. Noe  
 took it, forty days before the Flood. Partholon s. Sera  
 three hundred years after the Flood. Nemed s.  
 Agnomain of the Greeks of Scythia, at the end of  
 thirty years after Partholon. The Fir Bolg thereafter.  
 The Fir Domnann thereafter. The Gailioin thereafter  
 [*al.*, along with them]. The Tuatha De Danann  
 thereafter. [The sons of Mil thereafter as Fintan  
 said]. *Unde Fintan cecinit,*

*Poem no. XXI.*

167.

Now, who (was the first  
 who) took Ireland after  
 the creation of the world?

This is what the Book of  
 Druim Snechta says, that  
 Banba was the name of the  
 first woman who found Ireland  
 before the Flood, and that  
 from her Ireland is called  
 "Banba." With thrice fifty  
 maidens she came, and with

<sup>11</sup> Agnon L Agnamaid F <sup>15</sup> Seithiedai (*the h dot ye F*) <sup>16</sup> om. m- L  
<sup>12</sup> Parthalan <sup>18</sup> iartain <sup>19</sup> iarsin <sup>20-20</sup> Gailiuin maraen rusiden  
<sup>21</sup> airsin <sup>22</sup> meic Milid iarsin amail isbert Fintan.

(a) Written Dromas nechta.

ainmnigter Ard Ladrann.  
Cetracha bliadan badar is an  
indsi: dosainie iaram galar,  
conerbaitar uili an aen  
sechtmair. Da cet bliadan  
iarsin do bi Eriu can aen duine  
beo, eon iaram tainie dili.  
Cethracha la 7 bliadain ro bi  
Ere fo dilind. I einn tri eet  
mbliadan iarum rosgab Partha-  
lon Erenn: trebastar sin  
cōica bliadan ar cōie éét,  
condaselgarad Concind, conna-  
terna † uarthid || nech dia  
chlaind i mbethu. Tricha  
bliadan iaram can duine i  
mbethaid an Erinn.

168.

Mad iar n-araili slicht imorro, is  
iad so ceta ro la for Erinn ria  
ndilind, i. Cappa 7 Luasad 7  
Laigne; † aeht chena ni hairmid  
<Lebor> Gabala iad, ar nir  
aittrebsad iat[h] Erenn ||. Is ed  
so imorro dosfuc a n-Erinn: a  
techt do iaseach for muir, co ra seit  
in gaeth o Espain co Erinn. Soised  
fritasi co Espain for cenn a man,  
do tiachtain do aittribad Erenn.  
O do riachtatar Erinn doris,  
dosfarraid in dili, corasbaidh oc  
Tuaig (a) Indber: conad dib do  
can in file,

*Cappa is Laigni is Luasad grind.*

three men. Ladra, one of the  
three men, he is the first dead  
man of Ireland at that time:  
from him is named Ard  
Ladrann. Forty years were  
they in the island: thereafter  
a disease came upon them, so  
that they all died in one week.  
Afterward Ireland was for two  
hundred years without a living  
person and thereafter came the  
Flood. A year and forty days  
was Ireland under the Flood.  
At the end of three hundred  
years thereafter, Partholon  
took Ireland: he dwelt there  
five hundred and fifty years,  
till the Cynocephali drove him  
out, and there escaped [sur-  
vived] not one of his children  
alive. For thirty years after  
that there was not a man living  
in Ireland.

168.

If we follow another version,  
however, these are the first who  
came over Ireland before the Flood,  
Capa, and Luasad, and Laigne;  
[howbeit, (the Book) of Taking  
does not reckon them, for they  
did not settle in the land of  
Ireland]. Now this is what  
brought them into Ireland; their  
coming upon the sea for fishing,  
so that the wind blew them from  
Spain to Ireland. They came back  
again to Spain to fetch their wives,  
to come and settle in Ireland.  
When they reached Ireland once  
more, the Flood overtook them and  
drowned them at Tuad Inbir: so  
that of them the poet sang

*Poem no. XXII.*

(a) Written *ottuairg*, and the first † scratched down into c.

## L

**169.** *Incipit de Gabalaib Herend. Rosgab iarum Cessair ingen Betha meic Noe, ut poeta dixit, cethracha laa ria ndilind.*

## F

Cesair ingin Beatha meic Nae, is i <sup>9</sup>dog[ab] Erinn ar tus, cethracha laithi ria ndilind, † mad iarsin slicht doluid-sem sunn. ||

Is ē <sup>1</sup>fochond a <sup>2</sup>tiachtana, ar <sup>3</sup>teched na <sup>4</sup>dilend : ûair asbert <sup>5</sup>Nōe friū : Ērgid, ar sē, co <sup>6</sup>himmel īartharach in domain : bēs <sup>7</sup>noeo ria in <sup>8</sup>diliu.

Dia Mairt iaram, 7 xu. fuirri, ro gluais o hindsi Morohen for sruth Nil in Egift. Bai deich bliadan in Eigift. Fiche tra[th] dhi ar muncind Mara Caisp. Da trath deg di for Muir Caisp co riacht in Muir Cimirda. Aen trath di in Aissia Bic, co Muir Torrian. Seolad fiche trath di co Sliabh nElpa. Fri re nae trath di asen co Spain. Seoladh nói trath di o Esbain co Erinn. Cóie uathad, for Satharnn, amail isbert in fili,

*Cessair canas tāinic sī.*

**169.** <sup>1</sup> fochaind <sup>2</sup> tidecht <sup>3</sup> teichid <sup>4</sup> dilind <sup>5</sup> Nae do raid friu eirgid ase (sic) <sup>6</sup> himell iartarach. O'Curry's transcript of L omits the

**169.** *Incipit de The Takings of Ireland. Thereafter Cessair daughter of Bith s. Noe took it, ut poeta dixit, forty days before the Flood.*

This is the reason for her coming, fleeing from the Flood : for Noe said unto them : Rise, said he, [and go] to the western edge of the world : perchance the Flood may not reach it.

Thereafter, on Tuesday, dated the fifteenth, she set forth from the island of Meroe upon the river Nile in Egypt. She was ten years in Egypt. Twenty days had she upon the surface of the Caspian Sea. Twelve days had she on the Caspian Sea till she reached the Cimmerian Sea. One day had she in Asia Minor, to the Torrian Sea. A sailing of twenty days had she to the Alpine Mountain : for a space of nine days had she thence to Spain. A sailing of nine days had she from Spain to Ireland. A unitary five [=the fifth day of the month], on Saturday [she landed], as the poet said,

*Poem no. XXIII.*

very conspicuous lenition-mark in iartharach. <sup>7</sup> eo <sup>8</sup> dile <sup>9</sup> ab om. in MS.: in marg. <sup>b</sup> (sic) written faintly.

170. Lucht trī 'mbarc dosrala do Dūn na mBare <sup>2</sup>hi  
erīch <sup>3</sup>Coreo Dubne. Ro <sup>4</sup>bättea dī baire <sup>5</sup>dib. Térna  
Cessair, lucht <sup>6</sup>a <sup>7</sup>bairee, i. cōica ingen <sup>1</sup> triar fer : <sup>8</sup>i.  
Bith mac <sup>9</sup>Nöe, diatā slīab Betha—is <sup>10</sup>and ro hadnacht,  
i. <sup>11</sup>earn mór <sup>12</sup>Slēbe Betha; <sup>13</sup>Ladru lūam, diatā Ard  
<sup>14</sup>Ladrand—is ē <sup>15</sup>cētna marb <sup>16</sup>dochoid fo ūir <sup>17</sup>Hérenn :  
Fintān mae <sup>18</sup>Bochra, diatā <sup>19</sup>Fert Fintāin òs <sup>20</sup>Tul Tuinne.  
Atbath Cessair i <sup>21</sup>Cūil Chesra la Connachta, cona cōicait  
ingen.

### 171. Ité inso a n-anmand-side, ut Fintan cecinit

Amail i[s]bert in fili  
*Cethracha trālh don tind.*

Is iat so imorro anmandan  
in cóicat ingin do badar a  
fail Gessrach, *ut* Fintan  
cecinit

Cāin raind do raindsemar etrond.

<sup>1</sup>Nī rogab nech <sup>2</sup>trā do <sup>3</sup>sīl Adaim <sup>4</sup>Hērind rīa <sup>5</sup>ndīlind  
acht <sup>6</sup>sain.

### *Second Redaction*

V 3 a 32; E 2 y 3; R 76 B a 13; D 5 a 6.

172. <sup>1</sup>Scuirem do scēlaib na <sup>2</sup>nGāidel † <sup>3</sup>fodessta || <sup>4</sup>co-  
ro <sup>5</sup>aisnedem do na cōic <sup>6</sup>tūathaib <sup>7</sup>ro gabsat <sup>8</sup>Érind rempu.  
<sup>9</sup>Ro gab Cessair † <sup>10</sup>rempu, || i. <sup>11</sup>ingen<sup>9</sup> Betha meic Nōe  
<sup>12</sup>meic <sup>12</sup>Lamiach ||, eethracha <sup>13</sup>lā rīa <sup>14</sup>ndilind. Rosgab

170. <sup>1</sup> marc dorala    <sup>2</sup>a    <sup>3</sup>Orea    <sup>4</sup>baita da    <sup>5</sup>dibh    <sup>6</sup>this a om.  
*O'Curry, wrongly. In F luchta bairei is written instead of the more usual*  
*lucht abairei*    <sup>7</sup>-ei    <sup>8</sup>im, the - for m yc F    <sup>9</sup>Nae F    <sup>10</sup>an (sprs. yc F)  
*do*    <sup>11</sup>carnn    <sup>12</sup>Sleibi    <sup>13</sup>Ladra luaim    <sup>14</sup>-ann    <sup>15</sup>.c.    <sup>16</sup>dochuaid  
<sup>17</sup>Er.    <sup>18</sup>written <sup>19</sup>b ea F    <sup>20</sup>Firt    <sup>21</sup>Tuil Tuindi    <sup>22</sup>Carmn Cuili Cessrach  
*la Conachaib a eoicait ingin.*

170. The crew of three ships arrived at Dun na mBarc in the territory of Coreo Duibne. Two of the ships were wrecked. Cessair with the crew of her ship escaped, fifty women and three men: Bith s. Noe, of whom is Sliab Betha (named)—there was he buried, in the great stone-heap of Sliab Betha; Ladra the pilot, of whom is Ard Ladrand—he is the first dead man who went under the soil of Ireland; Fintan s. Bochra, of whom is “Fintan’s Grave” over Tul Tuinde. Cessair died in Cul Cessrach in Connachta, with her fifty maidens.

171. These are their names, ut Fintan cecinit As the poet said  
Poem no. XXIV

Now these are the names of  
the fifty maidens that were  
in Cessair's company, *ut*  
*Fintan cecinit*

Poem no. XXV.

None of the seed of Adam took Ireland before the Flood but those.

172. Let us cease [now] from the stories of the Gaedil, that we may tell of the five peoples who took Ireland before them. Cessair took [before them]—d. Bith s. Noe [s. Lamech], forty days before the Flood.

<sup>1</sup> 171. The words *Ité . . . ecceinit* look like an insertion in L      <sup>1</sup> *nir gabh*  
<sup>2</sup> *om.*      <sup>3</sup> *chlaind*      <sup>4</sup> *Erinn*      <sup>5</sup> *ndilin*      <sup>6</sup> *sin.*

|                       |  |                                    |                        |                        |
|-----------------------|--|------------------------------------|------------------------|------------------------|
| 172.                  | <sup>1</sup> seuirum V                               | <sup>2</sup> nGoedheal E           | <sup>3</sup> nGoidel R | <sup>4</sup> nGoedel D |
| fodesta ER            | <sup>5</sup> go E                                    | <sup>6</sup> -dim V                | faismedem R            | aisneidem ED           |
| <sup>7</sup> dogab- D | <sup>8</sup> H- DE (rempo E)                         | <sup>9-10</sup> ros gab em         | Cesar ingen R.         |                        |
| roseab E,             | <i>but the word obscured by an injury to the MS.</i> |                                    |                        |                        |
| rempo D               | <sup>11</sup> ingin E                                | <sup>12</sup> looks like Lainach Y | <sup>13</sup> laithe R | <sup>14</sup> -inn D   |

<sup>15</sup>Partholōn i cind āen bliadna dece ar trī cētaib īarom.  
Nemed rosgab <sup>16</sup>īarom, <sup>17</sup>iar trichait bliadan. Fir Bole  
īarom, † īar dā cēt bliadan. || Tuatha Dē <sup>18</sup>Danann īarom.  
† <sup>19</sup>Gāidil <sup>20</sup>īarsin, usque ad finem mundi. ||

<sup>21</sup>Hēriu cia īiarfaighther dim.

173. <sup>1</sup>Asberat <sup>2</sup>araile <sup>3</sup>combeth gabāil <sup>4</sup>an <sup>5</sup>Erind rīa  
Cessair, <sup>7</sup>i. <sup>8</sup>Cappa <sup>9</sup> <sup>10</sup>Laigne <sup>11</sup> <sup>12</sup>Luassat, triar  
<sup>13</sup>īascaire do lucht na Hespāine <sup>14</sup>dochomlaiset eo Hērinn :  
co <sup>15</sup>faccatar a suthaighe, co ro <sup>16</sup>midraiset techt ar  
<sup>17</sup>cūlu ar <sup>18</sup>cend a trī mban. <sup>19</sup>Ie tintud <sup>20</sup>dōib,  
<sup>21</sup>dosfarraid <sup>22</sup>dīliu <sup>23</sup>corusbāidh <sup>24</sup>hic <sup>25</sup>Tuaid Inbir, <sup>7</sup> ni  
<sup>26</sup>fargabsat <sup>27</sup>clanda. *De quibus hoc carmen <sup>28</sup>dicitur,*

*Capa is Laigni is Luasad grind.*

174. Do gabāil <sup>1</sup>Cessrach <sup>2</sup>andso <sup>3</sup>sīs, <sup>4</sup> dia seclāib <sup>5</sup>rīa  
ndīlinn.<sup>4</sup> Ceist : Cia <sup>6</sup>cēta rogab Hērinn ar <sup>7</sup>tūs, <sup>6</sup> īar  
<sup>8</sup>tustín talman? Ninsa. <sup>9</sup>Cessair, ingen Bētha meic Nōe  
meic <sup>10</sup>Lāmiach, dalta-<sup>11</sup>side <sup>12</sup>Saball meic <sup>13</sup>Manūail, *ut*  
<sup>14</sup>*dicitur*

*Cessair ingen Bētha bāain.*

175. <sup>1</sup>Asberat araile comad Banba aimn na hingine sin rogab  
Ērinn rīa ndīlind, <sup>7</sup> comad ūaithi nobeth Banba for ērinn.<sup>1</sup>

Doluid <sup>2</sup>Cessair <sup>3</sup>īarom <sup>4</sup>a Hindsi <sup>5</sup>Meroēn ar <sup>6</sup>teched  
na <sup>7</sup>dilend, ar ba <sup>8</sup>dōig <sup>9</sup>lese dū na <sup>10</sup>rāncatar <sup>11</sup>dōini  
rīam <sup>12</sup>cossin, <sup>7</sup> nach dērnad <sup>13</sup>ole na <sup>14</sup>himurbus, <sup>7</sup> ro

<sup>15</sup>-tol R: hi for i ERD <sup>16</sup>om. E <sup>17</sup>iarndib cetaib bl. E <sup>18</sup>Danond E  
Don. D <sup>19</sup>Goidhil E Goidil R <sup>20</sup>īarsin E <sup>21</sup>this poem in V only.

173. <sup>1</sup>assb- V asp- D <sup>2</sup>aroile ED araili R <sup>3</sup>gombeith E combeith R  
<sup>4</sup>ind ER in D <sup>5</sup>Herind D <sup>6</sup>Cesair VR <sup>7</sup>om. i. R <sup>8</sup>Cappa ER  
<sup>9</sup>yo D <sup>10</sup>-gh- E <sup>11</sup>om. i. R <sup>12</sup>Luassatt E Luasat R <sup>13</sup>iascaire V  
iasgaire D <sup>14</sup>-omh- E dochumlaisetar R <sup>15</sup>faccat- E facatar RD  
<sup>16</sup>midraiset E -uis- D <sup>17</sup>cula R <sup>18</sup>cenn DR <sup>19</sup>ie tintudh V ie tinntiud  
E oe tinntud R <sup>20</sup>the b dotted, but probably without significance D  
<sup>21</sup>-uid D <sup>22</sup>ins. an R <sup>23</sup>-ros- DER -baid D <sup>24</sup>ie E oe R <sup>25</sup>Tuaidh V

Partholon took it, at the end of three hundred and  
eleven years thereafter. Nemed took it thereafter, after  
thirty years. The Fir Bolg thereafter, [after two  
hundred years]. The Tuatha De Danann thereafter.  
[The Gaedil thereafter, usque ad finem mundi.]

*Poem no. XXI.*

173. Others say that there was a taking in Ireland  
before Cessair, to wit Capa, Laigne, and Luasat, three  
fishermen of the folk of Spain, who came together to  
Ireland: they saw its fertility, and decided to come  
back for their three wives. When they returned, the  
Flood came upon them, and drowned them at Tuad Inber,  
and they left no progeny. *De quibus hoc carmen dicitur,*

*Poem no. XXII.*

174. Of the Taking of Cessair here below, and of the  
tales told of her before the Flood. Who first took  
Ireland in the beginning, after the Creation of the World?  
Cessair, daughter of Bith s. Noe s. Lamech; fosterling  
was she of Saball s. Manual, *ut dicitur,*

*Poem no. XXVI.*

175. Others say that Banba was the name of that woman  
who took Ireland before the Flood, and that from her Banba  
is a name that Ireland has.

Cessair came thereafter from the Island of Meroe,  
fleeing from the Flood: for she thought it probable that  
a place where men had never come till then, where no

<sup>1</sup>Tuaid E Tuaig D <sup>28</sup>Farec- E fare- R fareabsat D <sup>27</sup>clanna R  
<sup>29</sup>om. R.

174. <sup>1</sup>Cesrach VRD Chessarach E <sup>2</sup>insō E annso R so D <sup>3</sup>siss V  
<sup>4-4</sup>om. EDR <sup>5</sup>iar n- V <sup>6-6</sup>cet gabail rogab Eri and om. ar tus R

<sup>7</sup>thus E <sup>8</sup>second t dotted without meaning V. tuistin ER thustin D

<sup>9</sup>Cesair R <sup>10</sup>Laimach R <sup>11</sup>sidhe V <sup>12</sup>-abh- E <sup>13</sup>-uaill R <sup>14</sup>dx. D.

175. <sup>1-1</sup>in V only <sup>2</sup>Cesair R <sup>3</sup>om. ED <sup>4</sup>a hind a hindsi (*sic*) V

a hinnib R a hinnsi D <sup>5</sup>Meren with o yc sprs. E Marahén R <sup>6</sup>techedh R

<sup>7</sup>dilim ER dilenn D <sup>8</sup>doigh E <sup>9</sup>leisi ER lesi D <sup>10</sup>-ng- D

<sup>11</sup>doine ED daine R <sup>12</sup>cosin EDR <sup>13</sup>olec V <sup>14</sup>himarbus E himmarbus D

sāerad ar bīastaib 7 mīchuirthib in <sup>15</sup>domuin, <sup>16</sup>combad sāer <sup>17</sup>in dū <sup>18</sup>sin ar <sup>19</sup>dilind. Oeus ro <sup>20</sup>indisetar dana a <sup>21</sup>druidhi di <sup>22</sup>Hēriu fon innas sain, 7 ara <sup>23</sup>tīset co Hērinn. <sup>24</sup>Conid aire sin <sup>25</sup>do riacht <sup>26</sup>Cessair for iarair <sup>27</sup>Hērenn.

176. Dīa Mairt a <sup>1</sup>hindse <sup>2</sup>Meroēn, <sup>3</sup>ar fut <sup>4</sup>srotha Nil. Secht mbliadna dī fri <sup>5</sup>tāeb <sup>6</sup>Eigipti. <sup>7</sup>Ocht trāth <sup>8</sup>dēcc <sup>9</sup>di for <sup>10</sup>muncieunn Mara <sup>11</sup>Caisp. Fiche trāth <sup>9</sup>dī ō Muir <sup>12</sup>Caisp <sup>13</sup>cosin Muir <sup>14</sup>Cimberda. Trāth dī <sup>15</sup>do Aissia <sup>16</sup>Bice, etir Siria <sup>17</sup>1 Muir <sup>18</sup>Torrian. Fichi trāth ō <sup>19</sup>Aissia <sup>20</sup>Bice, <sup>21</sup>ic seōlad <sup>22</sup>co Helpa. <sup>23</sup>A hōcht dēcc ō Elpa co Hespāin. Nōi trāth <sup>24</sup>di ō Espāin co <sup>25</sup>Hērinn. Dīa <sup>21</sup>Sathairn do riacht <sup>27</sup>Hērinn, 7 <sup>28</sup>cōic dēcc <sup>29</sup>forsin <sup>26</sup>Sathairn sin, amail <sup>31</sup>asbert in <sup>32</sup>file,

*Cessair can as tānic sī.*

177. <sup>1</sup>Cethracha lā rīa <sup>2</sup>ndilind <sup>3</sup>trā <sup>4</sup>do <sup>5</sup>ruachtatar; lucht teora mbarc dosrala do Dūn na mBare <sup>6</sup>in Irrus <sup>7</sup>Desseirt <sup>8</sup>Corceo <sup>9</sup>Duibne. Ro bāidit dā <sup>10</sup>bairec <sup>11</sup>dib, <sup>12</sup>connach <sup>13</sup>tērna dib acht <sup>14</sup>Cessair, lucht a <sup>15</sup>bairecce: sē bliadna <sup>16</sup>caocat ar sē <sup>17</sup>cētaib ar <sup>18</sup>mile ō <sup>19</sup>thossuch <sup>20</sup>domain <sup>21</sup>co sin. <sup>22</sup>Cōeca ingen 7 triar fer <sup>23</sup>lin <sup>24</sup>battar <sup>25</sup>issin luing sin, i. Bith mac <sup>26</sup>Nōe meic <sup>27</sup>Laimiach, ón

imarbus R <sup>15</sup>domain R <sup>16</sup>comad V <sup>17</sup>an R <sup>18</sup>sain E <sup>19</sup>inn RD <sup>20</sup>inn- RD -diss- E <sup>21</sup>druidhe E draide R -di D <sup>22</sup>Eri R: do riassin E fon innass sin E fon innas sin R foan inas sai the first a yc sbs D <sup>23</sup>-sad (a dot, not a lenition-mark, over the d) V -ssad E -sed R <sup>24</sup>conidh E: airisin R <sup>25</sup>do riass E <sup>26</sup>Cesair R <sup>27</sup>Erenn R.

176. <sup>1</sup>hinsi E innsib R hindsiu D <sup>2</sup>Maraoen R <sup>3</sup>iar ED <sup>4</sup>srothae E <sup>5</sup>toeb RD <sup>6</sup>Eigipt E Egipte R <sup>7</sup>.ui. changed to .uivi. E; uii R <sup>8</sup>dee VR <sup>9</sup>om. R (bis) <sup>10</sup>muin- ERD -cind E -cinn R <sup>11</sup>Caisp R <sup>12</sup>Chaisp D <sup>13</sup>co R <sup>14</sup>Cimberda E Cimreda R <sup>15</sup>do Aissi V d'Aissia E do Assia RD <sup>16</sup>bic VR <sup>17</sup>is VD <sup>18</sup>Torian V Torrian R Torren D <sup>19</sup>Assia R Aisia D

evil nor sin had been committed, and which was free from the reptiles and monsters of the world, that such a place should be exempt from a Flood. And her wizards, indeed, told her that Ireland was in that case, and that on that account she should come to Ireland. Wherefore Cessair arrived, in search of Ireland.

176. On Tuesday, from the island of Meroe, along the river Nile. Seven years had she alongside the territory of Egypt. Eighteen days had she upon the surface of the Caspian Sea. Twenty days had she from the Caspian to the Cimmerian Sea. A day had she to Asia Minor, between Syria and the Torrian Sea. Twenty days from Asia Minor, sailing to the Alps. Eighteen [days] from the Alps to Spain. Nine days had she from Spain to Ireland. On Saturday she reached Ireland, and that Saturday was dated the fifteenth, as the poet said,

*Poem no. XXIII.*

177. Forty days before the Flood they arrived: the crew of three ships chanced upon Dun na mBare in the Southern Promontory of Corco Duibne. Two of the ships were wrecked, so that there escaped none of them save Cessair, with the crew of her ship: a thousand six hundred fifty and six years from the beginning of the world until then. Fifty women and three men were the

<sup>20</sup> bic VRD <sup>21</sup>ac R <sup>22</sup>go D <sup>23</sup>xviii. (om. a) MSS.: ins. trath sec. man. R <sup>24</sup>om. R <sup>25</sup>Heir. E <sup>26</sup>Sat. E -airnn V <sup>27</sup>Erind ER <sup>28</sup>coiced E <sup>29</sup>forin V <sup>30</sup>-tharn E tSatharn R <sup>31</sup>asp. D <sup>32</sup>fili R

177. <sup>1</sup>the -a yc E <sup>2</sup>-linn ER <sup>3</sup>trath E <sup>4</sup>a E <sup>5</sup>-dar EV <sup>6</sup>an Iorrus E in Hirrus R <sup>7</sup>deise- R dese- D <sup>8</sup>Corca ER Chorca D <sup>9</sup>Dhuibni E <sup>10</sup>baire ERD <sup>11</sup>dibh E <sup>12</sup>conach ER <sup>13</sup>terno ER <sup>14</sup>Cesair E <sup>15</sup>-rce ED -rei R <sup>16</sup>caecat V coecat RD <sup>17</sup>cet R <sup>18</sup>mhili E mili R <sup>19</sup>thosach ED tosach R <sup>20</sup>domh- E <sup>21</sup>cus an mbliadain sin RD eo sin mbliadain sin E <sup>22</sup>caoga E <sup>23</sup>ins. is e R <sup>24</sup>batar VED <sup>25</sup>isin ER isind D <sup>26</sup>Naoi E Nai R <sup>27</sup>Lamiach VD

<sup>28</sup>ainmnigter Slīab Betha, ar is <sup>29</sup>and ro <sup>30</sup>hadhnacht, <sup>31</sup>i  
<sup>32</sup>carnn mōr <sup>33</sup>Slēibe Betha : Ladra lūam, òn <sup>34</sup>ainmnigther  
Ard <sup>35</sup>Ladrand, is <sup>36</sup>ēside <sup>37</sup>cētna marb <sup>38</sup>Ērenn rīa  
<sup>39</sup>ndilind : <sup>40</sup>atbath do <sup>41</sup>furail banaich, nō <sup>42</sup>issē <sup>43</sup>lunta  
<sup>44</sup>in <sup>45</sup>rāma <sup>46</sup>dochuaid <sup>47</sup>i tarb a <sup>48</sup>sliasta : secip cruth  
trā, <sup>49</sup>issē in <sup>50</sup>Ladru sin <sup>51</sup>cētna marb <sup>52</sup>Hērenn.  
<sup>53</sup>Finntān mac Labrada meic <sup>54</sup>Bethaig meic <sup>55</sup>Lamiach  
*qui dicitur Mac Bochra, ar <sup>56</sup>Bochra nomen matris eius :*  
ba <sup>57</sup>hē-side <sup>58</sup>in <sup>59</sup>macāem <sup>60</sup>ón ainmnigter Fert Fintān<sup>60</sup>  
is <sup>61</sup>Taul <sup>62</sup>Tunide.

178. Ro <sup>1</sup>randsat <sup>2</sup>in triar fer sin <sup>3</sup>in <sup>3</sup>cōecait <sup>4</sup>ingen  
<sup>5</sup>etoru, <sup>6</sup>ut <sup>7</sup>Fintān *dixit*

*Cāin raind do raindsemar etrond.*

179. Mad āil trā <sup>1</sup>a <sup>2</sup>fiss <sup>3</sup>tairthiud <sup>4</sup>Cesra <sup>5</sup>hi tīr <sup>6</sup>nĒrend,  
i. <sup>7</sup>fāith Dē <sup>8</sup> a <sup>9</sup>thechtaire dia <sup>10</sup>rād fri <sup>10</sup>Nōe mae <sup>11</sup>Lamiach :  
<sup>12</sup>Dēne <sup>13</sup>airee duit do <sup>14</sup>crannaib <sup>15</sup>ētromaib, ar <sup>16</sup>doraga diliu  
<sup>17</sup>dilegfaidh <sup>18</sup>each mbeo acht <sup>19</sup>tussu <sup>7</sup>do ben <sup>7</sup>do meic <sup>7</sup>mnā  
do mac. Oeus <sup>20</sup>missi, ar Bith, eid dogēn? Nī <sup>21</sup>lēcar <sup>22</sup>damsa,  
ar <sup>23</sup>Nōe, ar <sup>24</sup>mēt do <sup>25</sup>peeeaid, do <sup>26</sup>lēean <sup>27</sup>sin <sup>28</sup>aire. Oeus  
<sup>29</sup>mesi, ar <sup>30</sup>Findtān hua <sup>31</sup>Lāimiach, <sup>32</sup>eid dogēn? Nī <sup>33</sup>līum  
a <sup>34</sup>chomas, ar <sup>35</sup>Nōe. <sup>36</sup>Missi, ar <sup>37</sup>Ladru, <sup>38</sup>eid dogēn?<sup>38</sup>  
<sup>39</sup>Nimtha a <sup>40</sup>chomas, ar <sup>41</sup>Nōe, nī long <sup>42</sup>ladrand <sup>43</sup>in long-sa <sup>7</sup>  
ni <sup>44</sup>hūaim <sup>45</sup>thadhat. <sup>46</sup>Iarsain <sup>47</sup>doluid Bith <sup>48</sup>i <sup>49</sup>comairle <sup>7</sup>

Laimhiach E Laimiach R      <sup>28</sup>-ther ED      <sup>29</sup>ann RD      <sup>30</sup>haghnacht E  
hadn- R adhnacht V      <sup>31</sup>hi ED a R      <sup>32</sup>earnd E earn D      <sup>33</sup>Sl-i Bethad D  
<sup>34</sup>-ghter E      <sup>35</sup>Ladhrann ERD (Ladr. DR)      <sup>36</sup>eisidhe E esin R  
<sup>37</sup>cedna E      <sup>38</sup>Eir- E II- D      <sup>39</sup>ndilinn RD      <sup>40</sup>adbath E      <sup>41</sup>fur- D  
<sup>42</sup>ase E ise RD      <sup>43</sup>lunna E      <sup>44</sup>ina E na R      <sup>45</sup>ramha E ramai D  
<sup>46</sup>-aidh V      <sup>47</sup>a ER hi D      <sup>48</sup>šliasta D -sda E      <sup>49</sup>ise ERD: an R  
<sup>50</sup>Ladra ERD      <sup>51</sup>cedna E      <sup>52</sup>Eir- E Er- R      <sup>53</sup>Findtan E Fintan D  
<sup>54</sup>Bethad R      <sup>55</sup>Laimiach E      <sup>56</sup>Bohera V      <sup>57</sup>om. -side RD (*written*  
ba hē D, ba hē E)      <sup>58</sup>an R      <sup>59</sup>macaomh E -aem yc R      <sup>60-61</sup>tra  
ota Firt Findtan (Fintan D Finntan R) EDR      <sup>61</sup>Tul E      <sup>62</sup>Tuinde E  
Tuinde RD.

178. <sup>1</sup>rann- RD -sad E      <sup>2</sup>an R (*bis*)      <sup>3</sup>caogad E      <sup>4</sup>n-ingén VD  
<sup>5</sup>ins. hi (a R) trib rannalb RD (-uib D) hi tribh randalb E; etarra E  
etorra R      <sup>6</sup>amail asbert Finntan R      <sup>7</sup>Findtan VE.

tally that was in that ship : to wit Bith s. Noe s. Lamech, from whom is Sliab Betha named, for there was he buried, in the great stone-heap of Sliab Betha : Ladra the pilot, from whom is Ard Ladran named—he is the first dead man of Ireland before the Flood. He died of excess of women, or it is the shaft of the oar that penetrated his buttock : whatever way it was, however, that Ladra is the first dead man of Ireland. Finntan s. Labraid s. Bethach s. Lamech, *qui dicitur* Son of Bochra, for Bochra is *nomen matris eius* : he was the youth after whom is named “Fintan’s Grave” above Tul Tuinde.

178. Those three men divided the fifty women among them, *ut Fintan dixit*

*Poem no. XXV.*

179. Wouldst thou know of the adventure of Cessair into the land of Ireland : A prophet of God and His messenger had said unto Noe s. Lamech : Make thee an ark of light timbers, for a Flood shall come, and shall submerge every living thing save only thee and thy wife and thy sons and the wives of thy sons. And I, said Bith, what shall I do? It is not permitted to me, said Noe, for the greatness of thy sinfulness, to suffer thee into the Ark. And I, said Fintan grandson of Lamech, what shall I do? I have no power, said Noe. I, said Ladra, what shall I do? I have no power, said Noe: this ship is no

179. <sup>1</sup>erasure of about four letters here R      <sup>2</sup>fis E fis D      <sup>3</sup>tairthiud E  
tauirthiud R      <sup>4</sup>Chesra E Cesrai R      <sup>5</sup>i ER      <sup>6</sup>nErind V nEir- E  
<sup>7</sup>faid E      <sup>8</sup>tech- DR      <sup>9</sup>radh E      <sup>10</sup>Nae V Naoi E Nai R  
<sup>11</sup>Laimhiach ER (m R)      <sup>12</sup>dena ER      <sup>13</sup>aire ER      <sup>14</sup>crandaibh E  
<sup>15</sup>-bh E -omm- D      <sup>16</sup>doradha dili E      <sup>17</sup>-legh- E -faid R      <sup>18</sup>cech R  
<sup>19</sup>tusa ERD      <sup>20</sup>misi ERD      <sup>21</sup>legar D      <sup>22</sup>damh- E      <sup>23</sup>Naoi E  
<sup>24</sup>meit R      <sup>25</sup>pec- ER pheuid D      <sup>26</sup>leic- E lecen R leeon D      <sup>27</sup>isin E  
(sind D) isind R      <sup>28</sup>airee D      <sup>29</sup>misi ERD      <sup>30</sup>Finn- D      <sup>31</sup>Laimhiach  
E Lamiach D      <sup>32</sup>ciodh E      <sup>33</sup>liom E lim R limm D      <sup>34</sup>com- R  
<sup>35</sup>Naoi E      <sup>36</sup>misi ER mise D      <sup>37</sup>Ladhra E Ladra RD      <sup>38-39</sup>om. R,  
cidh dogen V eidi doghen E      <sup>40</sup>nimta R      <sup>41</sup>chommas V com- R  
<sup>42</sup>Naoi E      <sup>43</sup>latrann D      <sup>44</sup>an R      <sup>45</sup>huaimh E      <sup>46</sup>thadhad E tadh- R  
thad- D      <sup>47</sup>-sin ERD      <sup>48</sup>-uidh VE      <sup>49</sup>a R hi D      <sup>50</sup>comharli E

<sup>50</sup>Findtān <sup>51</sup>Ladhru, <sup>52</sup>asbertatar: Cid <sup>53</sup>dogēnum <sup>54</sup>din  
<sup>55</sup>comairle sin, ar is <sup>56</sup>airchend <sup>57</sup>eo <sup>58</sup>targa <sup>59</sup>diliu, <sup>60</sup>cindas  
<sup>61</sup>nosfrithāilfium? Ninsa, ar <sup>62</sup>Cessair ingen <sup>63</sup>Betha. <sup>64</sup>Tabraid  
<sup>65</sup>aitidin damsia, <sup>66</sup>dobersa <sup>67</sup>innus <sup>68</sup>comairle <sup>69</sup>duib. <sup>70</sup>Rotbia  
<sup>71</sup>an nī sin, ar <sup>72</sup>eat. <sup>73</sup>Tabar <sup>74</sup>didiu lämdia <sup>75</sup>chūcaib, <sup>76</sup>ar sī,  
<sup>77</sup>adraig <sup>78</sup>do, <sup>79</sup>dellaïd <sup>80</sup>fri Día <sup>81</sup>Nöe. <sup>82</sup>Tuesat iarom <sup>83</sup>dia  
<sup>84</sup>chūeu, <sup>85</sup>issi <sup>86</sup>comairle <sup>87</sup>tue an dia <sup>88</sup>dōib: <sup>89</sup>Dēnigh  
<sup>90</sup>longaiss <sup>91</sup>cirgadh <sup>92</sup>for muir. Acht ni <sup>93</sup>feadar som, <sup>94</sup>ni  
<sup>95</sup>fitir a ndia <sup>96</sup>eain do ragad <sup>97</sup>diliu. Conid <sup>98</sup>ead <sup>99</sup>dorigensat,  
<sup>100</sup>a n-aire <sup>101</sup>dognim <sup>102</sup>dula <sup>103</sup>innti, secht <sup>104</sup>mbliadna <sup>105</sup>rāithi  
<sup>106</sup>ria <sup>107</sup>tiachtain <sup>108</sup>dilend.

**180.** <sup>1</sup>Is <sup>2</sup>hē <sup>3</sup>lin lotar <sup>4</sup>hissin <sup>5</sup>aire <sup>6</sup>sin: cōica ingen im  
<sup>7</sup>Chessair <sup>8</sup>im <sup>9</sup>Bairrinn <sup>10</sup>im <sup>11</sup>Balba <sup>12</sup>im <sup>13</sup>Findtān <sup>14</sup>im  
<sup>15</sup>Bith <sup>16</sup>im <sup>17</sup>Ladra.<sup>18</sup> Ro <sup>19</sup>sirsitar trā <sup>20</sup>Eigipt <sup>21</sup>rl., co  
<sup>22</sup>rīachtatar <sup>23</sup>co <sup>24</sup>Hespāin. <sup>25</sup>Rostimart <sup>26</sup>doinend <sup>27</sup>anfund  
<sup>28</sup>co Hērinn fri rē <sup>29</sup>nōi trāth,<sup>24</sup> congabsat ie Dūn na <sup>25</sup>mBare  
<sup>26</sup>iar <sup>27</sup>nÉrinn, <sup>28</sup>dolotar cona mnāib co <sup>29</sup>Miledach—<sup>7</sup> Bun  
<sup>30</sup>Sūainme <sup>31</sup>ind inbaid sin ba <sup>32</sup>hainm dō i. <sup>33</sup>sūainium <sup>34</sup>Sūiri  
<sup>35</sup><sup>36</sup>Sūanem Eōire <sup>37</sup>sūainem Berba: <sup>38</sup>issē sin <sup>39</sup>Comur na  
<sup>40</sup>Trí <sup>41</sup>nUsqi, do <sup>42</sup>chummuse na trī <sup>43</sup>n-aband.

**181.** Oeus <sup>1</sup>rannsat <sup>2</sup>in <sup>3</sup>cōicait <sup>4</sup>n-ingēn <sup>5</sup>hi trī, <sup>6</sup>rue Fintān  
<sup>7</sup>Cessair do <sup>8</sup>rogain, <sup>9</sup>secht <sup>10</sup>mnā dēee <sup>11</sup>maille <sup>12</sup>fria: rue Bith

|   |   |                                      |   |                            |
|---|---|--------------------------------------|---|----------------------------|
| ceomairle D   | <sup>60</sup> Finntain E Finntan RD               | <sup>61</sup> Ladhra E Ladra RD      |   |                            |
| <sup>62</sup> adb. E  | <sup>63</sup> dodenan (sic) E dodēnum R dogenam D | <sup>64</sup> don E                  |   |                            |
| chomairle D:  | -leis E and om. sin E                             | <sup>65</sup> aircend E airchenn RD  |   |                            |
| <sup>66</sup> go E  | <sup>67</sup> targa R                             | <sup>68</sup> dili E                 | <sup>69</sup> cinnas EDR                | <sup>70</sup> alfam ERD    |
| Cesair ERD  | <sup>71</sup> Bethu R                             | <sup>72</sup> uid E                  | <sup>73</sup> aididin E aititin D       |                            |
| written innu; V:  | indas R inus D                                    | <sup>74</sup> comhairli E            | <sup>75</sup> duibh E                   |                            |
| rodbia E  | <sup>76</sup> ani E in ni RD                      | <sup>77</sup> iad E                  | <sup>78</sup> air E                     | <sup>79</sup> om. E dana R |
| <sup>80</sup> ins. ar si RD:  | cugaib E cucaib R                                 | <sup>81</sup> om. ar si RD           | <sup>82</sup> aidh V                    |                            |
| <sup>83</sup> dho the dot of aspiration apparently ins. sec. man. D |   |                                      | <sup>84</sup> deall- E                  |                            |
| <sup>85</sup> fria E  | <sup>86</sup> Naoi E Noi R                        | <sup>87</sup> tugsad E               | <sup>88</sup> dee R                     | <sup>89</sup> chuea ED     |
| cuca R  | <sup>90</sup> asi ER isi D                        | <sup>91</sup> comhairli E comairli R | <sup>92</sup> tug ED                    |                            |
| <sup>93</sup> doibh E   | <sup>94</sup> dengid longus VE                    | denid D denaidh R                    | <sup>95</sup> longais RD                |                            |
| <sup>96</sup> erigid E ergid DR                                     | <sup>97</sup> fo with r sprs. yc V:               | fur E                                | <sup>98</sup> feadar E                  |                            |
| featar RD   | <sup>99</sup> fit. E                              | <sup>100</sup> cuin VER qī D         | <sup>101</sup> dili ER                  | <sup>102</sup> eadh V      |
| ed ER hed D   | <sup>103</sup> doronsad E                         | <sup>104</sup> gniomh E              | <sup>105</sup> dol E                    | <sup>106</sup> nt E        |
| inti D  | <sup>107</sup> om. m-                             | V                                    | <sup>108</sup> raiti E raithe R rathi D | <sup>109</sup> re E        |
| <sup>110</sup> tichtain RD  | <sup>111</sup> dilinn R.                          |                                      |   |                            |

ship of robbers and no den of thieves. Thereafter Bith and Ladra and Fintan came to consult together, and they said: What shall we do for that counsel, for it is final that a Flood shall come, and how shall we make us ready for it? Easy! said Cessair, daughter of Bith. Give submission to me, and I shall give you a manner of counsel. Thou shalt have that, said they. Take then to yourselves an idol, said she: worship it, and sunder you from the God of Noe. So they took a god unto themselves, and this is the counsel that it gave them: Make ye a voyage, and embark upon the sea. But they knew not, nor did their god know, when the Flood should come. Accordingly what they did was to make their Ark, and to go into it, seven years and three months before the coming of the Flood.

**180.** This is the tally of those who went in that ark: fifty women in the company of Cessair and Bairrind and Balba and Fintan and Bith and Ladra. They sought out Egypt (and so forth) till they reached Spain. Storm and tempest drove them to Ireland in a space of nine days, till they landed at Dun na mBare, behind Ireland, and they came with their women to Miledach. At that time Bun Suainme was its name, from the confluence of the Suir, the Nore and the Barrow. That is the Meeting of the Three Waters, from the mingling of the three rivers.

**181.** They divided the fifty women into three shares. Fintan took Cessair for choice, and seventeen women with her: Bith

|                                    |                                    |   |                                |                       |
|------------------------------------|------------------------------------|---|--------------------------------|-----------------------|
| <sup>180.</sup> <sup>1</sup> his D | <sup>2</sup> e RD                  | <sup>3</sup> lion E   | <sup>4</sup> isin ER hisin D   | <sup>5</sup> airec RD |
| <sup>6</sup> om. sin ERD           | <sup>7</sup> Chesair E Cesair RD   | <sup>8</sup> om. 7 D  | <sup>9</sup> Bairrinn ER       |                       |
| Bairrind D                         | <sup>10</sup> Balbu R              | <sup>11-12</sup> um Bith <sup>13</sup> um Finntan <sup>14</sup> um Ladra R: |                                |                       |
| im before Findtān yc V             | <sup>15</sup> Findtān E            | <sup>16</sup> Ladhra E  | <sup>17</sup> sirsistar E      |                       |
| sirsetar R sirset D                | <sup>18</sup> Eigipt E Eigipt RD   | <sup>19</sup> dar E   | <sup>20</sup> om. eo R         |                       |
| <sup>21</sup> Espain R             | <sup>22</sup> rotimart R           | <sup>23</sup> -nenn D   | <sup>24</sup> anfad R          |                       |
| <sup>25</sup> Herinn R co Heir- E  | <sup>26</sup> nōe V naoi E         | <sup>27</sup> ins. o Espani co Herinn R:                                    |                                |                       |
| -sad E                             | <sup>28</sup> mBarce V             | <sup>29</sup> nEir- E   | <sup>30</sup> om. 7 R          |                       |
| <sup>31</sup> Miledach ERD         | <sup>32</sup> Suainmi ER           | <sup>33</sup> an R  | <sup>34</sup> om. h- E         |                       |
| ED (bis) Suainem . . . suainem R   | <sup>35</sup> Suire ERD            | <sup>36</sup> om. 7 R   |                                |                       |
| <sup>37</sup> Beruai D             | <sup>38</sup> is e R is he D       | <sup>39</sup> Comar ERD   | <sup>40</sup> nUsqi E nUisqi R |                       |
| commuse E comusse R chumuse D      | <sup>41</sup> n-aban E R n-abon D. |   |                                |                       |

|   |                            |                                |                        |
|---|----------------------------|--------------------------------|------------------------|
| <sup>181.</sup> <sup>1</sup> randsat ER | <sup>2</sup> an R          | <sup>3</sup> coecat E l.a R    | <sup>4</sup> om. n- ER |
| <sup>5</sup> i E a R                    | <sup>6</sup> Cesair R      | <sup>7</sup> rogue R roga D    | <sup>8</sup> ins. a R  |
| <sup>9</sup> mna sprs. yc D             | <sup>10</sup> ins. dana R: | immaille ER moalle D moaille R | <sup>11</sup> frie ERD |

<sup>12</sup>secht <sup>13</sup>mnā dēec <sup>14</sup>im <sup>15</sup>Bairrind. Rue <sup>16</sup>Ladru sē mnā dēec  
<sup>17</sup>im Balba, <sup>18</sup>ba dīmdach de. Oeus <sup>19</sup>doluidh leo <sup>20</sup>in Ard  
<sup>21</sup>Ladrand, <sup>22</sup>rl.

182. <sup>1</sup>Oeus <sup>2</sup>dolotar na sē mnā dēc <sup>3</sup>sin eo Cessair <sup>4</sup>asbertsat :  
Cid <sup>5</sup>dogēnum fodechta? <sup>6</sup>Faitte <sup>7</sup>techta o <sup>8</sup>Chesair eo Bith <sup>9</sup>  
adchomairee <sup>10</sup>eid <sup>11</sup>dogēntais na mnā. <sup>12</sup>Doluid post Bith co  
<sup>13</sup>hāit <sup>14</sup>i mbāe <sup>15</sup>Finnatān, <sup>16</sup>l <sup>17</sup>randsat <sup>18</sup>in cōicait mban ar dō,  
<sup>19</sup>rue Bith <sup>20</sup>cōie mnā fichef dib eo <sup>21</sup>tūascert <sup>22</sup>nÉrenn.  
<sup>23</sup>Athbath Bith in a slēib.<sup>24</sup>

183. Is <sup>1</sup>iarom lotar <sup>2</sup>in bandtrocht ar <sup>3</sup>cūlu, co <sup>4</sup>harm i  
fargabsat <sup>5</sup>Cessair <sup>6</sup>Fintān. <sup>8</sup>Eláid iarom <sup>9</sup>Fintān for <sup>10</sup>teched  
<sup>11</sup>ria na mnāib uile, dar Bun <sup>12</sup>Suainme i. <sup>13</sup>dar <sup>14</sup>Suir, <sup>15</sup>l dar  
Slēib Cúa, hi <sup>16</sup>Cend <sup>17</sup>Febrat innsin, <sup>18</sup>a lām <sup>19</sup>clē fri <sup>20</sup>Sinaind  
sáir co <sup>21</sup>Tul <sup>22</sup>Tuini os Loch <sup>23</sup>Dergdherce. <sup>24</sup>Doluid post  
<sup>25</sup>Cessair co Cūil <sup>26</sup>Cesra i Conachahta <sup>7</sup>a <sup>27</sup>bandtracht <sup>28</sup>lē, <sup>7</sup>  
<sup>29</sup>muigis a <sup>30</sup>eridhi <sup>31</sup>inti do <sup>32</sup>ingnais a fir <sup>7</sup>do ēe a <sup>33</sup>hathar.  
<sup>34</sup>Oeus ro <sup>35</sup>forbadh <sup>36</sup>andsin <sup>37</sup>in <sup>38</sup>aimser o <sup>39</sup>Ádam co dilinn  
acht <sup>40</sup>secht lāe tantum.

184. Acht is do aimsir <sup>1</sup>Adaim domunter <sup>2</sup>in gabál <sup>3</sup>so <sup>4</sup>Chessrach.  
<sup>5</sup>Ind <sup>6</sup>aimsir <sup>7</sup>so imorro <sup>8</sup>dilinn co <sup>9</sup>Habrám, <sup>10</sup>cosin <sup>11</sup>nōmaid bliadain  
flaithusa <sup>12</sup>Abráim, <sup>13</sup>nocho frith <sup>14</sup>Hériu conasfuair Partholón: <sup>15</sup>l bae  
tri cēt bliadan for <sup>16</sup>Hérinn co <sup>17</sup>rus-dilegh <sup>18</sup>in <sup>19</sup>mortalaid. Isin <sup>20</sup>cetramudh  
bliadain ar sē cētaib do aimsir Abraim tānic <sup>21</sup>Nemedh <sup>22</sup>ochtar <sup>23</sup>an  
Hérinn: <sup>24</sup>l ro <sup>25</sup>fallna ceithre cēt bliadan <sup>26</sup>for <sup>27</sup>Hérinn. <sup>28</sup>Hériu iarsin,  
dā cēt bliadan <sup>29</sup>fass, <sup>7</sup>l ro <sup>30</sup>forbad <sup>31</sup>flaithius Abráim <sup>32</sup>andsin acht <sup>33</sup>ceithre  
<sup>34</sup>bliadna. Gabsat post Fir <sup>35</sup>Bole <sup>36</sup>hi <sup>37</sup>tossuch na <sup>38</sup>ceithre bliadan do  
<sup>39</sup>deirid flatha <sup>40</sup>Abráim. Ar isin sē bliadan ar trichat iar ngabál do

<sup>12</sup>ins. a R <sup>13</sup>om. R <sup>14</sup>um R <sup>15</sup>Bairrind ERD (inn R) <sup>16</sup>Ladra ER  
<sup>17</sup>om. im Balba RD <sup>18</sup>doluid ED doluid R <sup>19</sup>ind E <sup>20</sup>Ladran R.

182. <sup>1</sup>oeus E, <sup>2</sup>om. R <sup>3</sup>doluidset E dolotar R <sup>4</sup>om. sin R:  
eo sprs. yc E <sup>5</sup>isbertsat E asbertatar R asbert D <sup>6</sup>dodenam E  
dogenam DR <sup>7</sup>foite E foite R foiti D <sup>8</sup>tecta V <sup>9</sup>Cesair R  
<sup>10</sup>aire ED itcomaire R <sup>11</sup>om. cid V <sup>12</sup>taiss V <sup>13</sup>doluid R  
<sup>14</sup>haitt V ait R <sup>15</sup>a mbæ E a mbai RD <sup>16</sup>Fintan ED Findtan R  
<sup>17</sup>om. <sup>18</sup>R <sup>19</sup>rannsat ED <sup>20</sup>an R <sup>21</sup>ruec E <sup>22</sup>euic R  
<sup>23</sup>tuaiscert ERD <sup>24</sup>om. n-ER: -end E <sup>25</sup>om. ERD.

183. <sup>1</sup>iarom R an R <sup>2</sup>bantracht ER bantracht D <sup>3</sup>culae E  
cula R <sup>4</sup>airm E hairm DE <sup>5</sup>fargarbsad V <sup>6</sup>Cesair D Ces. <sup>7</sup>om.  
and yc R <sup>8</sup>Fintan VD <sup>9</sup>elaidh V helaidh ERD <sup>10</sup>Fintan iarom R  
<sup>11</sup>teched R <sup>12</sup>rias ER <sup>13</sup>Ruainme V Suanmhi E -nmi D <sup>14</sup>tar R  
<sup>15</sup>Suir ER <sup>16</sup>om. <sup>17</sup>ERD <sup>18</sup>cenn ED <sup>19</sup>Febrad R <sup>20</sup>om. a R  
<sup>21</sup>chle D <sup>22</sup>ainn RD <sup>23</sup>ins. rainie R: Taul E <sup>24</sup>Tuinni E

took seventeen women including Bairrind: Ladra took sixteen with Banba, and was dissatisfied therat. And he came with them into Ard Ladrand (and so forth).

182. And those sixteen women came to Cessair and they said: What shall we do now? Messengers were sent from Cessair to Bith, and she asked what the women should do. Afterwards Bith came to the place where Fintan was, and they divided the fifty women into two shares, and Bith took twenty-five women of them to the north of Ireland. Bith died in his mountain.

183. Thereafter the women went back, to the place where they left Cessair and Fintan. Then Fintan escapes, a-fleeing before all the women, across Bun Suainme, that is, across the Suir, and over Sliab Cua, which is in Cenn Febrat: left-hand to the Shannon eastward, to Tul Tuindi over Loch Dergdeire. Post Cessair came to Cul Cessra in Connachte, and her women with her; and her heart brake within her for the absence of her husband and for the death of her father. Then was completed the time from Adam to the Flood, save seven days *tantum*.

184. But it is to the epoch of Adam that this Taking of Cessair is reckoned. In this epoch, moreover, from the Flood to Abraham, and to the ninth year of the reign of Abraham, Ireland was not discovered till Partholon found it: and he was three hundred years over Ireland till the pestilence quenched him. In the six hundred and fourth year of the epoch of Abraham the Nemed-octad came into Ireland: and it had dominion four hundred years over Ireland. Thereafter Ireland was for two hundred years desert, and then the epoch of Abraham was completed, save four years. The Fir Bolg post took it, in the beginning of the four years of

Tuinne RD <sup>23</sup>Deirg. RD -derce E -dere RD <sup>24</sup>doluidh E doluid R

<sup>25</sup>Cesair RD <sup>26</sup>Cesair R; <sup>27</sup>om. i Conachte ERD <sup>27</sup>bantracht E

bantracht D bantracht R <sup>28</sup>om. le R <sup>29</sup>maidis ER madis D

<sup>30</sup>eridi ER eride D <sup>31</sup>innti ER <sup>32</sup>ingnaiss V <sup>33</sup>om. h- R

<sup>34</sup>om. <sup>35</sup>R <sup>36</sup>-bad ERD <sup>37</sup>ann- ERD <sup>38</sup>ind E an R <sup>39</sup>sir ER

<sup>39</sup>Adamh E <sup>40</sup>iii. ER: la R.

184. <sup>1</sup>Adhaim VE Aduim D <sup>2</sup>an R <sup>3</sup>seo R <sup>4</sup>Cesra R <sup>5</sup>in R

<sup>6</sup>-ser ED <sup>7</sup>om. so imorro, ins. tra R <sup>8</sup>Habraam R <sup>9</sup>cosind E

<sup>10</sup>nomad V <sup>11</sup>Abraaim R <sup>12</sup>noco ED nochas R <sup>13</sup>Er- E Éri R

<sup>14</sup>om. <sup>15</sup>R <sup>16</sup>Erind R <sup>17</sup>ros EDR -dileg ERD <sup>18</sup>i m- E an R

<sup>19</sup>aidh V: mortflaid E <sup>20</sup>mad D cetrumad R <sup>21</sup>med ER <sup>22</sup>u.ii. R

<sup>23</sup>ind E in DR <sup>24</sup>om. <sup>25</sup>R <sup>26</sup>fallna E fallnastar R <sup>27</sup>ind E

<sup>28</sup>Hereo E <sup>29</sup>Héri R <sup>30</sup>fas RD <sup>31</sup>badh VR <sup>32</sup>flaith R

<sup>33</sup>annsin DE ann R <sup>34</sup>u.ii. D <sup>35</sup>om. R <sup>36</sup>Bolg ED <sup>37</sup>i R

<sup>38</sup>tosach RD <sup>39</sup>u.ii. mbl. R <sup>40</sup>deirid E deirid R <sup>41</sup>Abraaim R

<sup>40</sup>Feraib <sup>41</sup>Bole co tāncatar <sup>42</sup>Tūath Dē Danann, <sup>43</sup>eo rogabsad for <sup>44</sup>Firu Bole: tricha bliadan *tantum* ro <sup>45</sup>leiced <sup>46</sup>flaithus dōib. Remis imorro gnima <sup>47</sup>Tempuil Solman do <sup>48</sup>deochatar Meic <sup>49</sup>Miled, la Lugaid mac <sup>50</sup>nItha.

185. In gabāil<sup>1</sup>si trā <sup>2</sup>Ceara, <sup>3</sup>nīss <sup>4</sup>gabait <sup>5</sup>aroile hison <sup>6</sup>ngabālaib. Acht <sup>7</sup>issiat <sup>8</sup>fofuair <sup>9</sup>Hērinn ar <sup>10</sup>tūs. <sup>11</sup>Acht ni <sup>12</sup>tērna nech dib-<sup>13</sup>seo <sup>14</sup>uile, acht <sup>15</sup>Findtān <sup>16</sup>namā a <sup>17</sup>āenur, ro <sup>18</sup>bōi <sup>19</sup>isind ūaim ōs <sup>20</sup>Tul <sup>21</sup>Tuinni fo <sup>22</sup>dilinn: <sup>23</sup>ro <sup>24</sup>fuirig Dīa a <sup>24</sup>anmain <sup>25</sup>and, <sup>26</sup>conidh hē ro <sup>27</sup>innis <sup>28</sup>gabāla Ērenn, <sup>29</sup>rl.

*Cethracha trāth don tūr tind.*

<sup>30</sup>Is amlaid-<sup>31</sup>sain <sup>32</sup>dana ro forbad <sup>33</sup>gabāil <sup>34</sup>Cessra.

*Third Redaction.*

B 12 a 49; M 271 γ 21.

186. <sup>1</sup>Sguirim <sup>2</sup>trā || do scēlaib na <sup>3</sup>nGāedheal <sup>4</sup>‡ adfeadsam || <sup>5</sup>go ro aisneidheam do <sup>6</sup>na secht tūathaibh <sup>7</sup>ro ghabsad Ērind <sup>8</sup>rompu. <sup>9</sup>Ro ghabh āmh Ceassair<sup>(a)</sup> ingean Beathadh meic Nāi, <sup>10</sup>cethracha lā <sup>11</sup>rē ndilind. <sup>11</sup>Parrthalón mac <sup>12</sup>Seara, trī <sup>13</sup>cēt bliadan <sup>14</sup>iar ndilind. <sup>15</sup>Neimeadh mac <sup>16</sup>Agnomain do <sup>17</sup>Grēgaibh Sceithīa, <sup>18</sup>a cind <sup>19</sup>trichad bliadan iar <sup>20</sup>Partholón. Fir <sup>21</sup>Bolg īartain. Fir Domnand īarsin. Gaileōin marāen riu-<sup>22</sup>sin. Tūatha Dē Danand <sup>23</sup>īarsoin. <sup>24</sup>‡ Meic <sup>24</sup>Mīlidh <sup>25</sup>īarsain || <sup>26</sup>ut dixit Findtān,

*Hēriu cia fiarfaigther dim.*

<sup>40</sup>Feruib E Fheraib D <sup>41</sup>Bolg D <sup>42</sup>Tuatha R <sup>43</sup>corceabsat E co rogabsat RD <sup>44</sup>Fhiru E Fira D <sup>45</sup>leiceadar E legv D <sup>46</sup>flaithus ERD <sup>47</sup>Tempaill Sholman R <sup>48</sup>-dar E dollotar R <sup>49</sup>Mīlid R <sup>50</sup>om. n. E.  
 185. <sup>1</sup>seo D om. R <sup>2</sup>Cesra V Cess. R Chesra D <sup>3</sup>nīs ER <sup>4</sup>gabat ED' gabsat R <sup>5</sup>araile VR (-li R) <sup>6</sup>ngabala R <sup>7</sup>is iat ERD <sup>8</sup>fouair V fosfuair R <sup>9</sup>Erind R <sup>10</sup>thus E, tuss D <sup>11</sup>om. R <sup>12</sup>therna D <sup>13</sup>so RD <sup>14</sup>nilí R huile D <sup>15</sup>Finntan R Fintan D <sup>16</sup>namma E om. R <sup>17</sup>oenar ERD <sup>18</sup>bo E bui R <sup>19</sup>isin R sind D <sup>20</sup>Tuil R <sup>21</sup>Tuinne RD <sup>22</sup>dilind R <sup>23</sup>fuirigh VE fuirig D <sup>24</sup>anmuin D <sup>25</sup>ann RD <sup>26</sup>conide ER conidhe D <sup>27</sup>indis D

the end of the reign of Abraham. A series of thirty-six years after the taking by the Fir Bolg, till the Tuatha De Danann came, who took it over the Fir Bolg: thirty years *tantum* was the principedom permitted to them. In the time of the building of Solomon's Temple the sons of Mil came, with Lugaid son of Ith.

185. Now this taking of Cessair, others do not accept it among the Takings: still, it is they who found Ireland at the first. Howbeit not one of all these escaped, save only Fintan, who was in the cave above Tul Tuinde under the Flood. God kept him waiting there alive, so that it was he who related the Takings of Ireland, etc.

*Poem no. XXIV.*

In this wise, then, the Taking of Cessair came to an end.

186. Let us cease, then, from the stories of the Gaedil [which we have related], that we may tell of the seven peoples who took Ireland before them. Cessair d. Bith s. Noe took it, forty days before the Flood. Partholon s. Sera, three hundred years after the Flood. Nemed s. Agnomain of the Greeks of Scythia, at the end of thirty years after Partholon. The Fir Bolg thereafter. The Fir Domnann thereafter. The Gaileoin along with them. The Tuatha De Danann thereafter. [The sons of Mil thereafter], *ut dixit* Findtan

*Poem no. XXI.*

<sup>28</sup>cach (gach R, eech D) gabail rogab (rogab- D) Herinn ERD <sup>29</sup>om. 7 rl: ins. amail asbert an fili R <sup>30</sup>om. this sentence R <sup>31</sup>-sin D <sup>32</sup>dono D <sup>33</sup>gabhaile E <sup>34</sup>Cesra V Chesra E.

186. (*variants from M*) <sup>1</sup>scuiream thra <sup>2</sup>nGaeidel <sup>3</sup>adfeadam <sup>4</sup>co ra aisneadeam <sup>5</sup>na seacht tuathaib <sup>6</sup>rogabsad <sup>7</sup>rompo <sup>8</sup>rogob em Ceasair ingen Beatha <sup>9</sup>ceathracha <sup>10</sup>iar <sup>11</sup>Parrthalón <sup>12</sup>Sera <sup>13</sup>ched <sup>14</sup>re <sup>15</sup>Nemead <sup>16</sup>Agnoimean <sup>17</sup>Greeaib <sup>18</sup>i <sup>19</sup>tricha <sup>20</sup>Parrthalón <sup>21</sup>Bole <sup>22</sup>-siden <sup>23</sup>-sin <sup>24</sup>Milead <sup>25</sup>-sin <sup>26</sup>amail adfed in t-eolach anno: (i. Fintan ee. sbs.).

(a) Ceasair glossed i. Eriu in rough bad hand in M.

187. <sup>1</sup>Cia din ciata rogaibh Érinn ar tossaigh talman<sup>2</sup>? Is ead <sup>3</sup>atbert <sup>3</sup>Leabhar Droma <sup>4</sup>Sneachta comad Banba ainm na cēt ingeine <sup>5</sup>rogabh Érinn rīa ndilind, <sup>6</sup>gomadh ūaithi nobeith Banba for <sup>7</sup>Érinn. <sup>8</sup>Trī <sup>9</sup>caoga <sup>10</sup>ōgh <sup>11</sup>do dheachaideh, <sup>12</sup>triar <sup>13</sup>fer. <sup>13</sup>Laghra, in treas <sup>14</sup>fer, is <sup>15</sup>esin cēt <sup>16</sup>marbh Érenn <sup>17</sup>annsin, <sup>18</sup>is <sup>19</sup>ūadh ainmnigh-thear Ard <sup>20</sup>Laghrann. Ceathracha <sup>20</sup>bliadan <sup>21</sup>‡ rīa ndilind || do <sup>22</sup>bhadar <sup>23</sup>isin n-indsi <sup>24</sup>sin. Dosfainig īarom galar, <sup>25</sup>conerboiltidar uile an āen ſeachtmoi. Dā <sup>26</sup>cēt bliadhan īarsin <sup>27</sup>bái Ériu <sup>28</sup>gan duine beo, <sup>29</sup>conad īarum <sup>30</sup>tāníg diliu<sup>31</sup>: ceathracha <sup>32</sup>bliadan <sup>1</sup>lā ro bái <sup>33</sup>Ériu fo diliinn,

no is cethracha<sup>32</sup> lā <sup>34</sup>robái in díle <sup>35</sup>aga fearthain, <sup>36</sup>lā cāoga ar cēt lā robái <sup>37</sup>gan tseargadh,

conadh <sup>38</sup>annsin <sup>39</sup>tug Dīa gāeth do <sup>40</sup>sūghudh in uisci.

In <sup>41</sup>deachmadh ūathadh ésga, isin mīs<sup>42</sup> Māi, <sup>43</sup>luid Nōe isin n-aire <sup>44</sup> a muindtear ocheair <sup>45</sup>gus na huilibh <sup>46</sup>ainmindtibh rug leis. <sup>47</sup>In sechtmaid<sup>48</sup> ficheit imorro <sup>49</sup>isin mīs <sup>50</sup>cētna achorraich do <sup>51</sup>dechaid aiste, go mad secht lā dēg<sup>52</sup> <sup>53</sup>bliadain <sup>54</sup>desidhēin ro bái <sup>55</sup>Nāi isin n-aire. I <sup>56</sup>seachtmadh dēg isin mī cētna, i. i mīs<sup>57</sup> Māi, ro <sup>58</sup>tindscain in diliu fearthain.

I cind trī cēt bliadan <sup>59</sup>tar ndilind || <sup>60</sup>rogab Parrtholon Érind, <sup>61</sup>no dono <sup>62</sup>mar <sup>63</sup>aderam bōs ||, treabhsad a <sup>64</sup>síl cōica bliadan ar cōic cēt, <sup>65</sup>condaselgadar Concheind, go na terno neach <sup>66</sup>di claind ana beathaigh. Tricha bliadan īarsin <sup>67</sup>gan duine <sup>68</sup>beo ar Érinn.

187. In marg. of B: a Cin Droma Sneachta in beac so sis conigi Ceassair <sup>1-1</sup> cid eia diducia rogeb Eriu iar tusmed in talman <sup>2</sup>ashert <sup>3</sup>Cin <sup>4</sup>Sneachta <sup>5</sup>rogob Erind <sup>6</sup>comad uaithi <sup>7</sup>Erind <sup>8</sup>ins. <sup>9</sup> <sup>10</sup>chaeched <sup>11</sup>og <sup>12</sup>om. do dheachaideh <sup>13</sup>fer allin <sup>14</sup>Ladra Luam <sup>15</sup>fear <sup>16</sup>e <sup>17</sup>marb <sup>18</sup>om. <sup>19</sup>uada ainmnighther <sup>20</sup>Ladrann <sup>21</sup>glossed no la B <sup>22</sup>om. rīa ndilind do <sup>23</sup>badar <sup>24</sup>isa <sup>25</sup>sea i. inn Erinn: dosfainic iaram <sup>26</sup>conderbait mile re hen ſeachtmainde <sup>27</sup>ched <sup>28</sup>do bai Eriù <sup>29</sup>can oen duine <sup>30</sup>ins. inti <sup>31</sup>thanic <sup>32</sup>ins. forsin n-uile doman coroibe <sup>33-34</sup>om. <sup>35</sup>Ern B <sup>36</sup>om. robai in dile <sup>37</sup>oe <sup>38</sup>lā co roibi bliadain acht mi oe traged na n-uiscead

187. Who then first took Ireland after the beginning of the world? This is what the Book of Druim Sneachta says, that Banba was the name of the first woman who took Ireland before the Flood, and that from her Ireland is called "Banba." With three fifty maidens she came, and with three men. Ladra, one of the three men, he is the first dead man of Ireland at that time, and from him is named Ard Ladrann. Forty years [before the Flood] were they in that island. Thereafter a disease came upon them, so that they all died in one week. After that Ireland was for two hundred years without a living person, and thereafter came the Flood: forty years and a day was Ireland under the Flood,

or it is forty days that the Flood was a-pouring, and an hundred and fifty days it was without drying up,

so that then God sent a wind to suck up the water.

On the tenth unit of the moon, in the month of May, Noe went into the ark with his following of eight persons, and with all the animals which he took with him. Now on the twenty-seventh in the next month of the same name, he came out of it, so that thus Noe was a year and seventeen days in the ark. On the seventeenth in the same month, that is, in the month of May, the Flood began to pour.

At the end of three hundred years [after the Flood], Parrtholon took Ireland—[or, rather, as we shall say below], his seed dwelt in it five hundred and fifty years till the Cynocephali drove him out, and not one of his progeny remained alive. Thereafter there were thirty years without a living person in Ireland.

do dreich in talman, <sup>37</sup>caeca <sup>38</sup>et <sup>39</sup>ins. in diliu can traged oc sugad na n-uisced do dreich in talman, and om. gan tseargadh <sup>40</sup>airisin <sup>41</sup>tue <sup>42</sup>doluid Nae andsa n-aire <sup>43</sup>muinter <sup>44</sup>eus <sup>45-46</sup>amandaib ruc leis <sup>47</sup>i seachtmaid <sup>48</sup>i.u.i.xx. B <sup>49</sup>sa <sup>50</sup>chetna athirrach iar m bliadain do dechaid aiste conad seacht la dee <sup>51</sup>denum B <sup>52</sup>iarsinde sin <sup>53</sup>Naei <sup>54-55</sup>seachtmad dec don mi chednai i. mis: om. mi B <sup>56</sup>thindseain <sup>57</sup>rogob Parrtholon Erind <sup>58</sup>ins. a B <sup>59</sup>adearam beos trebsad <sup>60</sup>síl <sup>61</sup>conad selgadar conchind cona terno <sup>62</sup>dia chloind i mbeathaid <sup>63</sup>cen <sup>64</sup>a mbeathaid in nErinn.

188. Mad īar n-aroile <sup>1</sup>slicht imorro, is <sup>2</sup>iat so cētna  
<sup>3</sup>‡ roghabh no || ro lā for <sup>4</sup>Érinn rē ndilind .i. <sup>5</sup>Capa ⁊  
 Sluasad ⁊ Laighne :<sup>6</sup> acht cheana nī airmid <sup>7</sup>Gabhāla iad,  
<sup>8</sup>ar nīr aitreabhsad īath <sup>9</sup>n-Érenn. Is ead so <sup>10</sup>tug an  
 Éirinn, a techt do <sup>11</sup>iasgach for muir, gu ro sēid in gāeth ò  
 Easpain <sup>12</sup>gu Hērinn. <sup>13</sup>Soissid doris ar ceann a mban  
 do <sup>14</sup>aitreabadh Érenn. O <sup>15</sup>du riachtadar <sup>16</sup>Érinn  
<sup>17</sup>doris, <sup>18</sup>dosfarraid in diliu <sup>19</sup>go rushāid <sup>20</sup>ag Tuadh  
<sup>21</sup>Inmir. Conad <sup>22</sup>dib rochan in <sup>23</sup>file,

*Capa is Laigni is Luasad grind.*

189. <sup>1</sup>Cessair ingean <sup>2</sup>Beathadh meic <sup>3</sup>Nāi, is ī cētna  
<sup>4</sup>roghabh Érinn īar <sup>5</sup>tuistin talman, <sup>6</sup>cethracha lāithe rē  
 ndilind.

Dalta-<sup>7</sup>sen Sabaill meie <sup>8</sup>Manaill, <sup>9</sup>ut dicitur

*Cessair ingen Betha būain.*

190. Mad āil trā ſis <sup>1</sup>turrtugudh Ceasrach <sup>2</sup>a tīr <sup>3</sup>n-Érinn, .i.  
<sup>4</sup>fāide<sup>(a)</sup> ⁊ <sup>5</sup>a techtaire dia <sup>6</sup>rādha ria Nōe mac Laimiach : Dēna  
 aire <sup>8</sup>adhuit—

B.

do erandaib edroma, ar  
 doraghā diliu ⁊ dileaghbaid  
 gach mbeo,

triasin fingail moir dorind Cain  
 mac Adhaim ar a og-brathair; ⁊ ni  
 thernoba gan tuitim sa tubaisti sin  
 do sil Adhaimh,

M.

ar se, do chrandaib edruma,  
 uair doroa in diliu, ⁊ bid  
 dilgedach each mbeo,

triasin fingail moir doridine Cain  
 mac Adaim ar a dearbrathair  
 fodein, .i. ar Aibel mac Adaim.  
 Ocus ni thernoba duine cen toitim  
 isin tubaist sin do šil Adaim

188. <sup>1</sup>sleachtaib B <sup>2</sup>iad <sup>3</sup>om. <sup>4</sup>Erind ria <sup>5</sup>Cappa  
<sup>6</sup>ins. .i. saer ⁊ liaig ⁊ iascairi na cerda ro bai con triur sin <sup>7</sup>this word  
 dittoographed <sup>8</sup>uair nir threbsad <sup>9</sup>nErind <sup>10</sup>imorro dosfue in  
 Erind <sup>11</sup>iaseach for muir eo ro seit <sup>12</sup>co <sup>13</sup>soigseid fis ar cend  
<sup>14</sup>thoidecht do aitreb eo Herinn <sup>15</sup>da <sup>16</sup>Eirind <sup>17</sup>doridise  
<sup>18</sup>a dot on the final d without significance B <sup>19</sup>eo <sup>20</sup>oc <sup>21</sup>Indber  
<sup>22</sup>doib <sup>23</sup>t-eolach andso.

188. If we follow another version, however, these are the first [who took or] who came over Ireland before the Flood, Capa and Sluasad and Laigne; howbeit, [the Book] of Taking does not reckon them, for they did not settle in the land of Ireland. This is what brought them to Ireland: their coming upon the sea for fishing, so that the wind blew them from Spain to Ireland. They came back again to fetch their wives, to settle in Ireland. When they reached Ireland once more the Flood overtook them and drowned them at Tuad Inbir: so that of them the poet sang—

*Poem no. XXII.*

189. Cessair d. Bith s. Noe, she is the first who took Ireland after the Creation of the World, forty days before the Flood.

She was the fosterling of Saball s. Manall, *ut dicitur*

*Poem no. XXVI.*

190. Wouldst thou know of the adventure of Cessair into the land of Ireland: prophets [of God] and His messenger had said unto Noe s. Lamech: Make thee an ark—

B.

of light timbers, for a Flood  
 shall come and shall submerge  
 every living thing,

by reason of the great kin-murder  
 which Cain s. Adam wrought upon  
 his younger brother: and none of  
 the seed of Adam shall escape without  
 falling in that catastrophe,

M.

said he, of light timbers, for  
 the Flood shall come, and every  
 living thing shall be submerged

by reason of the great kin-murder  
 which Cain s. Adam wrought upon  
 his own brother, Abel s. Adam. And  
 not a man of the seed of Adam  
 shall escape without falling in that  
 catastrophe,

189. <sup>1</sup> glossed .i. Eiriu sec. man. M <sup>2</sup>Beatha <sup>3</sup>Nae <sup>4</sup>rogob  
 Erind <sup>5</sup>thustin <sup>6</sup>ceathracha laithi re ndilind <sup>7</sup>siden <sup>8</sup>Manauill  
<sup>9</sup>om. ut.

190. <sup>1</sup> turthugud Ceasrach <sup>2</sup>i <sup>3</sup>nErind <sup>4</sup>fāidi <sup>5</sup>om. a:  
 techtaireda <sup>6</sup>rada fria Nae <sup>7</sup>duid

(a) *De* has probably dropped out here by homoiotes.

acht tusu 7 do bhean 7 do tri  
meie 7 mna do mae,

uair nir cumthaigh sibh re clainn  
Cain.

Missi, ar Bith, ered dodhen?  
Ni leagar damhsa, ar Noe, air  
med do pecead, do legean sa  
n-aire. Missi amh, ar Findtan  
hua Laimiach, ered doghen?  
Ni leam do comus, bar Nae.  
Missi, ar Ladhra, ered dodhen?  
Nimta a lis, ar Noe: nim long  
latrand in long so, 7 ni huaim  
thaidead.

acht tusu 7 do bean 7 do tri  
mee 7 7do tri hingena i. mna  
do mae.

nair air cumdaig sib re cloind  
Chain; ordaig is i do derbfuir fil  
agud fodein 7 t'ingena eo do  
macaib.

Misi, ar Bith mae Nae, craed  
doden? Ni feadar, ar Nae,  
uair ni leagar damsia thu ar  
med do pecaig dot ligen sa  
n-aire. Misi, ar Fintan mac  
Laimiach‡ dearbrathair de Noe||  
ered dodhen? Ni fillem do  
cumachaib, ar Nae, do legan  
isa n-aire. Misi, ar Ladru  
luam mae Beathad, ered dodhen?  
Nimtha a lis, ar Nae, uair ni  
leagar . . . sa n-aire.

Misi, ar Cessair ingen Beathad,  
eraed doden? Niconfeadar of Nae,  
doig ni leagar sa n-aire lim. Do  
feargaidead Nae friu 7 adbeart,

Nim long ladrand in long-sa,  
7 ni fuaim thechsaiget.

Airsin doluidh Bith i com-  
airle 7 Findtan 7 Ladhra 7  
atbertadar: Cred dodhenum  
don chomairli-sa, uair is foir-  
ceann gu tora dilind, 7 cindas  
frithailfimid sind? Atbert  
Ceassair: Tabhraidh aitidin  
damsa, 7 dober eeadus daibh.  
Rodbia in ni-si, bar iad.

<sup>7</sup> ins. above line \* glossed i. Ere in same hand and ink as note (1) in ¶ 188.

save only thou and thy wife  
and thy three sons and the  
wives of thy sons,

for ye did not company with the  
children of Cain.

I, said Bith, what shall I do?  
It is not permitted to me, said  
Noe, for the greatness of thy  
sins, to suffer thee into the  
Ark. And I, said Fintan grandson  
of Lamech, what shall I do?  
I am not thy keeper, said Noe.  
I, said Ladra, what shall I do?  
I know not, said Noe: for me, this ship  
is no ship of thieves, no den of  
robbers.

save only thou and thy wife  
and thy three sons and thy  
three daughters, the wives of  
thy sons,

for ye did not company with the  
children of Cain, inasmuch as it is  
thy sister whom thyself hast, and  
thy daughters are with thy sons.

I, said Bith s. Noe, what  
shall I do? I know not, said  
Noe, for it is not permitted to  
me to suffer thee into the Ark,  
for the greatness of thy sin-  
fulness. I, said Fintan son of  
Lamech [brother of Noe], what  
shall I do? We would not  
stoop to the Powers, said Noe,  
to suffer thee into the Ark. I,  
said Ladra, the pilot, son of  
Bith, what shall I do? I know  
not, said Noe, for it is not per-  
mitted [to let thee] into the  
Ark.

I, said Cessair daughter of Bith,  
what shall I do? I know not, said  
Noe, for I have no permission to let  
thee into the Ark. Noe was wroth  
with them then, and said,

For me, this ship is no ship  
of thieves, no den of robbers.

Thereafter Bith came into  
counsel with Fintan and Ladra,  
and they said: What shall we  
do for this counsel, for it is  
final that a Flood shall come,  
and how shall we make us  
ready? Said Cessair: Give  
submission to me, and I shall  
give the advantage to you.  
Thou shalt have it, said they.

Thereafter Bith came into  
counsel with Fintan and Ladra  
and Cessair, and they said:  
What shall we do for this  
counsel, said they: for it is  
final that the Flood shall come  
over the earth, and how shall  
we make us ready? Easy!  
said Cessair daughter of Bith.  
Give me submission and head-

Tabraidh don lamhdia eugaib, ar si,  $\gamma$  adhraidh  $\gamma$  dhe,  $\gamma$  deal-aigh fria Dia Noe.

comairli daib. Rotfia amail chuindgid, ar siad. Tabraidh dono lam-dia chueaib, ar si,  $\gamma$  adraig de,  $\gamma$  dellaid fria Dia Noe.

$^9$ Tugsad iarom dia chueu,  $\gamma$  is i  $^{10}$ comairle tug an dī dōibh: Dēnайд  $^{11}$ loingeas  $\gamma$   $^{12}$ ēirghid for mūir.  $^{13}$ Acht nī leadadar- $^{14}$ sain,  $\gamma$  nī fidir  $^{15}$ a ndia, cuin do  $^{16}$ raghadh  $^{17}$ an diliu.  $^{18}$ Conidh ead  $^{19}$ dorōnsat,  $^{20}$ in n-aire doghnim  $\gamma$  dul  $^{21}$ indte,  $^{22}$ secht mbliadna  $\gamma$   $^{23}$ rāithe ria  $^{24}$ ndilind.

191. Is ē  $^1$ lin lōdar  $^2$ isin n-aire, i.  $^3$ cāoga ingen im  $^4$ Ceassair  $\gamma$  im  $^5$ Barrfhind  $^6\gamma$  im Balba  $\gamma$  im  $^7$ Fintan im Bith  $\gamma$  im Ladhrú.

Ocus  $^8$ ro rāidh Nae friu: Éirghid,  $^9$ ar sē, eo  $^{10}$ himeall īarthorach in domain, beas  $^{11}$ gu ria in  $^{12}$ dili.

192. Dia Mairt iarom,  $\gamma$  ar a  $^1$ eūigead dēg  $^2$ in ēsea, ro glūais o  $^3$ indsibh Mara Hen for Sruth Nil  $^4$ in Eigipt. Bái  $^5$ dēce mbliadan  $\ddagger$   $^6$ no a secht ||  $^7$ in Éighipt. Fichi  $^8$ trāth dī  $^9$ for muinchind Mara  $^{10}$ Casp. Da  $^{11}$ trāth dēg dī for Muir  $^{12}$ Caisp  $^{13}$ fēin gu riacht  $^{14}$ a Muir  $^{15}$ Cimirdha. Áen trath  $^{16}\bar{o}$  Aisia  $^{17}$ Big  $^{18}$ dī, eo Mur Torren. Seóladh  $^{19}$ fichit trāth dī co Slīabh  $^{20}$ nElpa: fria rē nōi trāth dhī asein eo Heaspāin.  $^{21}$ Seóladh nōi trāth dī o Easpāin cu Hērenn  $\ddagger$   $^{22}$ i.  $^{23}$ ag Dūn na mBarc ||,

$^9$ doradsad  $^{10}$ comairli tue in dia doib  $^{11}$ loinges  $^{12}$ ergid  $^{13}$ uair  
 $^{14}$ -son  $^{15}$ in dia  $^{16}$ thiefad  $^{17}$ in  $^{18}$ conad  $^{19}$ doridne-seom  
 $^{20}$ an aire  $^{21}$ inti  $^{22}$ .u.i. miswritten .u.n. B  $^{23}$ raithi  $^{24}$ tiachtain  
na dilenn.

191.  $^1$ lind B  $^2$ isa  $^3$ cāea  $^4$ Cheasair  $^5$ Barraind  $^6$ om.  $\gamma$   
 $^7$ Fhíntan  $^8$ roraidh dono Eriu (glossed i. Ceasair no Fotla, in different hand  
and ink from 188<sup>1</sup>, 189<sup>2</sup>) riu ergid  $^{19}$ om. ar se  $^{20}$ himell iarthurach  
 $^{21}$ eo  $^{22}$ diliu.

Take to yourselves an idol, said she: worship it, and sunder you from the God of Noe. ship, said she, and I shall give you counsel. Thou shalt have thy request, said they. Take then an idol to yourselves, said she, worship it, and sunder you from the God of Noe.

Thereafter they took to themselves an idol, and this is the counsel that their idol gave them: Make a voyage, and embark upon the sea. But they knew not, nor did their idol know, when the Flood should come. Accordingly what they did was to make an Ark, and go into it, seven years and three months before the Flood.

191. This is the tally that went into the Ark, fifty maidens including Cesair, and Barrfhind and Balba and Fintan and Bith and Ladra.

And Noe said unto them: Rise, said he (and go) to the western border of the world; perhaps the Flood will not reach it.

192. Thereafter on Tuesday, the fifteenth of the Moon, she went from the isles of Meroe<sup>(a)</sup> upon the river of Nile in Egypt. She was ten years, [or seven], in Egypt. Twenty days had she upon the surface of the Caspian Sea. Twelve days had she on the Caspian Sea itself, till she reached the Cimmerian Sea. One day had she from Asia Minor to the Torrian Sea. A sailing of twenty days had she to the Alpine Mountain: for a space of nine days had she thence to Spain. A sailing of nine days had she from Spain to Ireland, [namely at Dun na mBarc],

$^{192}.$   $^1$ cuiced dec  $^2$ om. in  $^3$ indsib  $^4$ an Egept  $^5$ u. bl.  
 $^6$ om. no a secht  $^7$ an Egept  $^8$ tra B (*the final th has been lost through the forgetfulness of the scribe at the beginning of a new line*)  
 $^9$ ar muinceind  $^{10}$ Caisp  $^{11}$ trāth dec  $^{12}$ Chaisp  $^{13}$ om. fein gu  
riacht a  $^{14}\gamma$  for  $^{15}$ Chimirda  $^{16}$ di an  $^{17}$ Bic  $^{18}\gamma$  co Muir  
Toirriam  $^{19}$ fiched B  $^{20}$ nElpa  $^{21}$ seolad .ix. trath di ota sin  
 $^{22}$ om. i.  $^{23}$ oc.

(a) In the text "Of the Sea of Hen."

B.

amail asbert

*Hi cuigeadh uathadh gan eill**ut alias dicitur,**Is and ro gabsadar port.*

In cuigead uathadh, for Conad do imtheachtaib Ceas-Satharrn, amail asbert in rach  $\gamma$  dia sligic adfed in file so,

*Cessair can as tānic sī.*

193. Lucht  $'$ tri mbare  $^2$ dosrala do Dūn na mBare,  $^3$ do erīch Chorco Duibhne.  $^4$ Ro bāitea dī  $^5$ bhaire dībh.  $^6$ Tērno  $^7$ Ceassair, lucht  $^8$ ōen bairee,  $^9$ i.  $^{10}$ cōica ingen  $\gamma$   $^{11}$ triar fear, i. Bith mac  $^{12}$ Nōe meic Laimiach, dia n-aimnighther  $^{13}$ Sliabh Beathadh— $^{14}$ is and ro adhnocht, i  $^{15}$ carnn mōr  $^{16}$ Slēibhi Beathadh.  $^{17}$ Ladhra lūamh,  $\bar{o}$   $^{18}$ nainmnighther Ārd  $^{19}$ Ladrand,  $^{19}\gamma$  is ē cēt marbh Érenn.

$^{20}$ rē ndilind,  $^{21}$ conas eibil . . .  $^{22}$ bananaigh; nō  $^{23}$ sē lunnta in  $^{24}$ reāmha dochuaidh  $^{25}$ a tarbh a sliasta $^{26}$ . Oeus  $^{27}$ cepsi cruth, is ē cēt marbh Érenn.

$^{28}$ Adbearait aroile is e in lenb robai cen airem sa luing leo robaithead i Tibraid Duin na mBare in la rogobsad port, i. Bath mac Beathad, conad de ita in sen-Tocul, Ni Tagand Bith Bath.

$^{29}$ Findtān mae  $^{30}$ Bochna diadā Feart  $^{31}$ Findtāin ōs Tul Tuinde,  $\gamma$   $^{32}$ Ceassair ōtā Cuili Ceasrac-h> i Connachtaib.

M.

i Coreo Duibne ro gob ealad-port,  
in cuicead uathaid esca  
for Satharn  
do sonrad, ro gob euan in Erind  
amail asbeart in t-eolach,

as one saith

*Poem no. XXVII.**ut alias dicitur,**Poem no. XXVIII.*

On the fifth unit [of the moon] on a Saturday So that of the adventures of Cessair and of her route, the poet saith thus,

*Poem no. XXIX.*

193. The crew of three ships arrived at Dun na mBare, at the territory of Coreo Duibne. Two of their ships were wrecked. Cessair, with the crew of one ship, escaped—fifty women and three men: Bith s. Noe s. Lameech, of whom is (named) Sliab Bethad: there was he buried, in the great stone-heap of Sliab Bethad. Ladra the Pilot, from whom is named Ard Ladrand—he is the first dead man of Ireland

before the Flood, so that he died of female [excess]; or it is the stem of the oar that penetrated his buttock. Whatever form it took, he was the first dead man of Ireland.

Others say that it was the child who was not reckoned in the ship with them who was drowned in the well of Dun na mBare on the day when they took harbour—Bath s. Bith, whence is the old saying, Bith leaves not Bath.

And Fintan s. Bochna, from who is “Fintan’s Grave” over Tul Tuinde named; and Cessair from whom is named Cuile Cessrach in Connachta.

193.  $^1$  ceathra  $^2$  tra dorala  $^3$  i Coreo Dubne  $^4$  ins.  $\gamma$   $^5$  baire  
 $^6$  ins.  $\gamma$   $^7$  Cessair, glossed i. Eriu as before  $^8$  a M, ibairee B  
 $^9$  om. i.  $^{10}$  caeca  $^{11}$  oen triar fer  $^{12}$  Nae  $^{13}$  Sliab Beatha  
 $^{14}$  ins. uair  $^{15}$  carn  $^{16}$  Slebe  $^{17}$  ins.  $\gamma$ : Ladru  $^{18}$  Ladrand

$^{19}$  doig is e  $^{20}$  ria  $^{21}$  conis  $^{22}$  -nigh B  $^{23}$  is e lunda  $^{24}$  raime  
 $^{25}$  i  $^{26}$  ins. and  $^{27}$  cepi  $^{28}$  in M only.  $^{29}\gamma$  Fintan  $^{30}$  Bochra diata  
 $^{31}$  Fintain oc T. Tuindi  $^{32}$  Ceasair diata Carn Ceasrach i Condachtaib.

194. Ocus dolodar cona mnāibh co <sup>1</sup>Mileadhach, <sup>7</sup>Bun Sūinbhi in inbaidh sin <sup>4</sup>ba hainm dō, i. sūaineam <sup>5</sup>Siūiri <sup>1</sup>sūaineam <sup>6</sup>Beōri <sup>7</sup>sūaineim Bearbha; <sup>7</sup>is ē sin Comar <sup>8</sup>na Trī <sup>9</sup>nUisci do <sup>10</sup>eumase na trī <sup>11</sup>n-abonn <sup>12</sup>ann. Ocus <sup>13</sup>roindseat ann in <sup>14</sup>cāoga ingean ar trī, <sup>7</sup><sup>15</sup>rug Findtān Ceassair do rogain <sup>7</sup><sup>16</sup>sē mnā <sup>17</sup>dēg maille fria. <sup>18</sup>Rug Bith secht mnā <sup>19</sup>dēc um Barrfīnd, <sup>20</sup>Rug Ladhra sē mnā dēc im Balbha, <sup>7</sup>fa <sup>21</sup>dīmgach de. Ocus doluidh leo <sup>22</sup>in Ard Ladrand, <sup>7</sup>rl.

195. Ocus dolodar na <sup>1</sup>sē mnā dēg co <sup>2</sup>Ceassair <sup>‡</sup> dar ēis Ladra, || <sup>7</sup><sup>3</sup>atbertsad: Crēd dodēnum budheasta? <sup>4</sup>Fāidhigh Ceassair teachta co Bith dia <sup>5</sup>fiarfaigh craed doghēndais na mnā. Doluidh imorro Bith co hāit a <sup>6</sup>mbī Findtān, <sup>7</sup>raindseat in cāoga bān ar dhō, <sup>7</sup>ruc Bith <sup>8</sup>cūig mnā fichef dib co Sliab Beathadh <sup>9</sup>a tūaiscert Ērenn, <sup>7</sup><sup>10</sup>atbath and.

196. Íar sin lodar in bandtrocht ar <sup>1</sup>cūlu, co hāirm <sup>2</sup>a roibhi Ceassair <sup>7</sup>Findtān. <sup>3</sup>Fōiāidh iaron. Findtān ar <sup>4</sup>teitheadh na mban tar Bun Sūainmhe, i. tar Siūir, <sup>5</sup>tar Sliab Cūa <sup>6</sup>a Cenn Fheabrad meic <sup>7</sup>Shin, <sup>7</sup>lāmh clē rē Sinaind <sup>8</sup>sair co Tul Tuindi ū Loch <sup>9</sup>Deirgdere. Doluidh imorro <sup>10</sup>Ceassair co Cūil <sup>11</sup>Cearasach <sup>7</sup>a <sup>12</sup>bandtracht lē, <sup>7</sup><sup>13</sup>moighidh a craidi <sup>14</sup>indti do ingas a fir <sup>7</sup>do ēg <sup>15</sup>a hathar <sup>‡</sup> <sup>7</sup>do <sup>16</sup>easbaigh a <sup>17</sup>brathar.<sup>18</sup> || Ocus ro forbadh <sup>19</sup>andsin in n-aimsir ū Ādharmh co dīlind acht sē <sup>20</sup>lāithe don aimsir.

Sē bliadna <sup>21</sup>cāocat ar sē <sup>22</sup>cētaibh ar mile ū <sup>23</sup>thossach domain <sup>24</sup>conuige—

in <sup>25</sup>aimsir sin:

sin, dia ndebairt in file  
Ced aimsear in beathad bind

194. <sup>1</sup>Mileadhach <sup>2</sup>ins. co <sup>3</sup>Suaimni <sup>4</sup>fa <sup>5</sup>Suire <sup>6</sup>Beoiri  
<sup>7</sup>-eam <sup>8</sup>om. na <sup>9</sup>nUisqi <sup>10</sup>chumase <sup>11</sup>naband <sup>12</sup>om. ann  
<sup>13</sup>ro randsad andsin <sup>14</sup>chaeca ingen <sup>15</sup>rue Fintan Ceasair <sup>16</sup>secht  
<sup>17</sup>dee mailli ria <sup>18</sup>ocus rue <sup>19</sup>dec im Barraind <sup>20</sup>ocus rueustair  
Ladru <sup>21</sup>dimdach don roind he. <sup>22</sup>inn.

195. <sup>1</sup>secht mnā dee <sup>2</sup>Cesair tareis Ladrandi <sup>3</sup>adbeartadar tra,  
... Craed dodenamni fodeasta <sup>4</sup>ro faidistair Ceasair techta <sup>5</sup>fiarfaide  
dodendas <sup>6</sup>mbai Fintan <sup>7</sup>ro roindseat na mnā ar do <sup>8</sup>coic <sup>9</sup>i  
<sup>10</sup>adbath.

194. And they came with their women to Miledach. At that time its name was Bun Suainme, i.e., the confluence of the Suir, the Nore, and the Barrow, which is called the Meeting of the Three Waters, from the mingling of those three rivers. And there they divided the fifty women into three shares. Fintan took Cessair for choice, and sixteen women with her: Bith took seventeen women including Barrfhind: Ladra took sixteen women including Banba, and was dissatisfied thereat. And he went with them to Ard Ladrand, etc.

195. And the sixteen women came to Cessair [after <the death of> Ladra,] and they said: What shall we do now? Cessair sent messengers to Bith to ask what the women should do. Bith came to the place where Fintan was, and they divided the fifty women into two shares: and Bith took twenty-five women of them to Sliab Betha in the north of Ireland, and he died there.

196. Thereafter the women went back, to the place where Cessair and Fintan were. Then Fintan escapes, a-fleeing from the women, across Bun Suainme, that is, across the Suir, over Sliab Cua in the headland of Febra son of Sin, left hand to the Shannon eastward, to Tul Tuinde over Loch Dergdeire. Moreover Cessair came to Cul Cessrach and her women with her, and her heart brake within her on account of the absence of her husband, the death of her father, [and the loss of her brother]. And then the Age was completed from Adam to the Flood, save six days of the Age.

One thousand six hundred fifty and six years from the beginning of the world till—

that time,

then, whereof the poet said  
Poem no. XXIX.

196. <sup>1</sup>culaib <sup>2</sup>i roibe Ceasair <sup>7</sup>Findtan <sup>3</sup>Mar do chondaire sin  
Fintan ro elaid <sup>4</sup>teichead <sup>5</sup>ins. <sup>7</sup><sup>6</sup>7 co Cendabrad <sup>7</sup>Sin <sup>8</sup>om. suir  
<sup>9</sup>Dergdere <sup>10</sup>Cesair <sup>11</sup>Cheasra i Condachtaib <sup>12</sup>bandtrocht  
<sup>13</sup>moidis <sup>14</sup>na eliab innti an ingleis <sup>15</sup>a ditto graphed: a brathar B  
<sup>16</sup>easbaid <sup>17</sup>hathar B <sup>18</sup>ins. i. Ladru luam <sup>19</sup>annsin in aimser  
<sup>20</sup>lae <sup>21</sup>caecad <sup>22</sup>chedaib <sup>23</sup>thossach <sup>24</sup>conice sin <sup>25</sup>above  
aimsir, in B, no i mbliadain.

7 is d'aimsir Adhaim domidh-  
ter in gabhail so Cheasrach.  
Conadh do sin ro can in fili in  
duan—

Doig is don aimsir sin Adaim  
do midithear in gobail-sea  
Cheasrach, conaid desin rochan  
in t-eolach—

*Cethracha trāth don tūr tīnd.*

197. 'Is iad so imorro anmarda in <sup>2</sup>caogad ingen sín  
‡ ro <sup>3</sup>imraídimar inneoch || robadar <sup>4</sup>a fail Ceasrach.

<sup>5</sup>Ceasair, Lot, Luam, Mil, Marr, Feochair, Femair, Failbi,  
Forall, Cipir, Torand, Tamall, Tam, Abba, Ella, Ruiene, Sille;  
mnā Findtāin sin. Barrann, Selba, Della, Duba, Dos, Fothar,  
Traigia, Nera, Banda, Tamall, Tama, Nathra, Leos, Fodord,  
Dos, Clos, Las; mnā Beathad sin. Balbo, Bona, Allbor, Ail,  
Gothiam, German, Aithne, Inde, Rogairg, Raindi, Iacor, Ain,  
Rind, Easpa, Sinde, Samall; mnā Ladraindi sin.

<sup>6</sup>Ut Findtān cecinit

*Cāin raind do raindsemar etrond.*

Ocus nīr gabb neach do cloind Ādham rēn dīlī Ērinn  
acht sain namā.

198. Andsin bliadain deireanaig re ndilind 'tanic Cesair in Erind', uair  
amrid eolaig na cronicéad nach roibi Cesair beo in Erinn acht se laithi  
roim dilind: ocus nīr bo beo <sup>2</sup>deis dileann don gobail sin Cheasrach ach  
Fintan na aenur. O dilind co Habram da bliadain nohat ar dib cetaib,  
7 ni hairmiter comaimsearrdacht risin acht clanna Noe nile ic indugud 1  
Fintan na aenur in Erind risi sin. O Abram co Dauid imorro dá bladan  
sescat ar nōi cetaib eturru-sin: is andsin tindseainte comaimsearrdacht.  
Nin mac Peil imorro, cet rig na nAsarrda, lli. Isin dara bliadain cethrachat  
do rigi Nin, do genead Abram. Isin deachmad bliadain aisi Abraim, bas  
Nin. Samiramis .i. bean Nin a rigi da eis fen, xlvi. Bas Airifacsad meie  
Sem 1 Failleach meie Airifacsat isin re sin. Zaineus .i. Ninias mac Nin  
meie Peil 7 Samiramis a mathair, ocht mbliadna trichad do, 7 ni airmidtear  
acht ceathra bliadna da flaithius in tan teasta Nae mac Laimiach. Isin  
seascadmad bliadain aisi Abraim tanic Parrthalon in Erinn, 7 isin sesed  
bliadain flaithiusa Ninias meie Nin meie Peil.

197. <sup>1</sup> Atiat andso    <sup>2</sup> chaecaíd    <sup>3</sup>-eamar romaind neoch    <sup>4</sup>i fail  
Cheasrach    <sup>5</sup> this list omitted B    <sup>6</sup>conad doib sin adfet in file.

and it is to the Age of Adam  
this Taking of Cessair is es-  
timated: so that thereof the  
poet sang the poem

Certainly it is to that Age  
of Adam that this Taking of  
Cessair is estimated, so that  
thereof the learned sang

*Poem no. XXIV.*

197. Now these are the names of those fifty women  
[whom we have mentioned], who were in the company  
of Cessair:

Cessair, Lot, Luam, Mil, Marr, Feochair, Femair, Failbi,  
Forall, Cipir, Torand, Tamall, Tam, Abba, Ella, Ruiene, Sille;  
those are the women of Fintan. Barrann, Selba, Della, Duba,  
Dos, Fothar, Traigia, Nera, Banda, Tamall, Tama, Nathra, Leos  
Fodord, Dos, Clos, Las; those are the women of Bith. Balbo,  
Bona, Allbor, Ail, Gothiam, German, Aithne, Inde, Rogairg,  
Raindi, Iacor, Ain, Rind, Easpa, Sinde, Samall; those are the  
women of Ladra.

*Ut Fintan cecinit*

*Poem no. XXV.*

None of the children of Adam took Ireland before the  
Flood save those only.

198. In the last year before the Flood Cessair came into Ireland: for  
the learned men of the Chronicles reckon that Cessair was not alive in  
Ireland save only six days before the Flood: and of that Taking of  
Cessair there was not alive after the Flood any, but Fintan only. From  
the Flood to Abraham are two hundred ninety and two years, and no  
synchronism is reckoned therewith except all the children of Noe increasing,  
with Fintan alone in Ireland at the same time. From Abraham to David,  
however, there are nine hundred sixty and two years: then it is that  
synchronism begins. Ninus son of Belus, first king of the Assyrians, 52  
[years]. In the forty-second year of the reign of Ninus was Abram born.  
In the tenth year of the age of Abram was the death of Ninus. Samiramis,  
wife of Ninus, in the kingship after himself, 45 years. The death of  
Arfaxad son of Sem and of Faleg son of Arfaxad (*sic*) in that time.  
Zaineus, that is, Ninias s. Ninus s. Belus, and Semiramis was his mother,  
38 years had he: and only four years of his reign are reckoned when Noe  
s. Lamech died. In the sixtieth year of the age of Abram came Partholon  
into Ireland: in the sixth year of the reign of Ninias s. Ninus s. Belus.

198. This ¶ in M only  
<sup>1-1</sup> these words om. and ins. above the line  
<sup>2</sup> the d underlined.

## THE VERSE TEXTS OF SECTION III.

## XXI.

- R<sup>1</sup> ¶ 165 (L 2 δ 4: F 4 β 13). R<sup>2</sup> ¶ 172 (V 3 α 39 *only*).  
R<sup>3</sup> ¶ 186 (B 12 β 3: M 271 γ 31).
- |    |   |     |
|----|---|-----|
| 1. | <sup>1</sup> Hēriu, <sup>2</sup> eia <sup>3</sup> fiaffaigther <sup>4</sup> dim,<br><sup>5</sup> atā <sup>6</sup> lim <sup>7</sup> eo <sup>8</sup> grind,<br><sup>9</sup> cach <sup>10</sup> gabāil <sup>11</sup> ros gab<br>ō <sup>12</sup> thūs <sup>13</sup> betha bind. | 695 |
| 2. | <sup>1</sup> Doluid <sup>2</sup> anair <sup>3</sup> Cessair,<br><sup>4</sup> ingen <sup>5</sup> Betha in <sup>6</sup> ben;<br>conā <sup>7</sup> cōicait <sup>8</sup> ingen,<br><sup>9</sup> conā <sup>10</sup> triar <sup>11</sup> fer.                                     | 700 |
| 3. | <sup>1</sup> Tarraigd <sup>2</sup> dīliu Bith<br>i n-a <sup>3</sup> Shlēib, <sup>4</sup> cen <sup>5</sup> rūn :<br><sup>6</sup> Ladra <sup>7</sup> i nArd <sup>8</sup> Ladrand,<br><sup>9</sup> Cessair <sup>10</sup> i n-a <sup>11</sup> Cul.                              | 705 |
| 4. | <sup>1</sup> Mad misi romadnacht,<br>Mae Dē dīn, ūas druing :<br>ro seib dim in <sup>2</sup> dīlin<br>ōs Tul Tuindi thruim.   | 710 |
| 5. | Bliadain <sup>1</sup> dam <sup>2</sup> fo dīlind <sup>3</sup><br><sup>4</sup> i <sup>5</sup> Taul <sup>6</sup> Tuinne <sup>7</sup> tend;<br><sup>8</sup> nī fuaras dom tomaltus<br><sup>9</sup> aen- <sup>10</sup> ehodlad <sup>11</sup> bud <sup>12</sup> terr.            |     |

1. <sup>1</sup>Eri F Eiriu M <sup>2</sup>ee FM gia V <sup>3</sup>iarfaigther LF (-ter F)  
iarfaiger V fiaffaigear B fiaffaidear M <sup>4</sup>dom V <sup>5</sup>ita M <sup>6</sup>lium V  
<sup>7</sup>gu B <sup>8</sup>grinn F <sup>9</sup>gach VB <sup>10</sup>gabal LFV gabhail B  
<sup>11</sup>dogab F rogabh B rusgob M <sup>12</sup>tus F <sup>13</sup>bethad FV beathad B  
beatha M.

2. <sup>1</sup>Cessair luid anair V doluid L doluid F doluid M doluidh B  
<sup>2</sup>anoir M <sup>3</sup>Cessar F Ceassair B Ceasair M <sup>4</sup>ingin F ingean B  
<sup>5</sup>Beth V Beathadh *and om.* in B Beatha M <sup>6</sup>bind V bean R<sup>7</sup> caeacid  
V laid B caeacid M <sup>8</sup>ingin F <sup>9</sup>ins. is FV; cana F <sup>10</sup>ins.  
haen B: triur L -ar others <sup>11</sup>fear B fear VM.

## THE VERSE TEXTS OF SECTION III.

## XXI.

1. Ireland—whatever is asked of me  
I know pleasantly,  
Every taking that took her  
from the beginning of the tuneful world.
2. Cesair came from the East,  
the woman was daughter of Bith;  
with her fifty maidens,  
with her three men.
3. Flood overtook Bith  
in his Mountain, it is no secret :  
Ladra in Ard Ladrand,  
Cessair in her Nook.
4. But as for me, He buried me,  
The Son of God, above [the] company :  
He snatched the Flood from me  
above heavy Tul Tuinde.
5. I had a year under the Flood  
in strong Tul Tuinde;  
I found nothing for my sustenance,  
an unbroken sleep were best.

3. <sup>1</sup>tarraigd V tarraigdh B tairraigh M <sup>2</sup>diliu in F diliu B <sup>3</sup>sleib  
FVB sleib M <sup>4</sup>can F gan B <sup>5</sup>rúin L <sup>6</sup>Ladru LV Ladhra B  
<sup>7</sup>i n-a ard V <sup>8</sup>Ladran F Ladrand B <sup>9</sup>ins. is M: Cessair  
in cul V Ceasair M <sup>10</sup>om. i M: om. n-a V <sup>11</sup>cúil LBM.

4. <sup>1</sup>*This quatrain in M only* <sup>2</sup>diliu MS.

5. <sup>1</sup>damh B <sup>2</sup>fa B <sup>3</sup>ins. déin LB <sup>4</sup>sic L, a others  
<sup>5</sup>sio L, Tul others <sup>6</sup>Tuindi FM Tuinde VB <sup>7</sup>thend L tend *following*  
*erasure of three letters* V teann B theann M <sup>8</sup>ni fuaras ní im tholmaltus  
L ni uarus am F ni fuaras V ni fuaras im thomultus B nir codlad ni  
coiteltar M <sup>9</sup>om. aen L en VBM <sup>10</sup>cotlud L cotludh V colludh B  
<sup>11</sup>bo F bad LM budh B <sup>12</sup>ferr V ferr R<sup>3</sup>.

|     |   |     |
|-----|---|-----|
| 6.  | <sup>1</sup> Missi <sup>2</sup> i nĒirind <sup>3</sup> sund,<br><sup>4</sup> ba <sup>5</sup> suthain mo <sup>6</sup> sēt,<br><sup>7</sup> conostoracht <sup>8</sup> Partholōn,<br><sup>9</sup> anair a tīr <sup>10</sup> Grēe.                  | 715 |
| 7.  | <sup>1</sup> Missi <sup>2</sup> sund i nĒirind,<br><sup>3</sup> is i <sup>4</sup> Ēriu <sup>5</sup> fās,<br><sup>6</sup> eo toracht mae <sup>7</sup> Agnomain—<br><sup>8</sup> Nemed, <sup>9</sup> niamda <sup>10</sup> a gnās.                 | 720 |
| 8.  | Fir <sup>1</sup> Bolg <sup>2</sup> is Fir <sup>3</sup> Galian<br><sup>4</sup> tāneatar, <sup>5</sup> ba cīan;<br><sup>6</sup> tāneatar Fir <sup>7</sup> Domnand,<br><sup>8</sup> gabsat <sup>9</sup> irrus <sup>10</sup> thīar.                 | 725 |
| 9.  | <sup>1</sup> Iarsin <sup>2</sup> tānic <sup>3</sup> Tūath Dē<br><sup>4</sup> i n-a <sup>5</sup> cāebaib cīach; <sup>6</sup><br><sup>7</sup> comba <sup>8</sup> tormaitl damsā, <sup>9</sup><br><sup>10</sup> cīar bo <sup>11</sup> sāegal cīan. | 730 |
| 10. | <sup>1</sup> Tāneatar Meic <sup>2</sup> Miled,<br>a <sup>3</sup> Hespāin <sup>4</sup> andess,<br><sup>5</sup> comba <sup>6</sup> tormaitl damsā<br><sup>7</sup> friu, <sup>8</sup> cīar thrēn a <sup>9</sup> tress.                             |     |
| 11. | Do <sup>1</sup> roacht <sup>2</sup> sāegul sīr<br><sup>3</sup> damsā, <sup>4</sup> nocho <sup>5</sup> chēl;<br><sup>6</sup> economtharraid <sup>7</sup> creitem <sup>8</sup><br>ō <sup>9</sup> Rīg <sup>10</sup> Nime nēl.                      | 735 |

6. <sup>1</sup> misse L misi FM <sup>2</sup>in Herind L in Er. F ind Erind V an Erinn B  
<sup>3</sup>sunn FB <sup>4</sup>fa R<sup>5</sup> <sup>6</sup>suastin L <sup>7</sup>set F sed R<sup>8</sup> <sup>9</sup>conas FVB conus M  
<sup>10</sup>Partalon F Parrtalon V Parrtholon B Parrthalon M <sup>11</sup>anoir VR<sup>9</sup>  
Greg R<sup>8</sup>.

7. <sup>1</sup>messe L misi FM: misse in Er (6ig isí) Eriu, bracketed words ins.  
sec. man. in rasura V <sup>2</sup>in Herind fós L an Erinn sunn FB in Erinn fos M  
<sup>3</sup>sisi LM <sup>4</sup>Heriu L Eriu B Eri M <sup>5</sup>fass FV ac fas M <sup>6</sup>co tanic L  
contoracht V <sup>7</sup>Agnon L Agnamaid F Adnomain V <sup>8</sup>Nemid F  
Nemedh V Neimead R<sup>9</sup> (-dh B) <sup>10</sup>nimtha gnās L <sup>11</sup>om. a, gnass V  
a għnas B anas M.

8. <sup>1</sup>Bolc VM <sup>2</sup>l B <sup>3</sup>Galiōn L Gailoin F Gaileon B Gailian M  
<sup>4</sup>tangadar B (bis) -cadar FM (bis, except second time F) <sup>5</sup>fa M  
<sup>6</sup>-nann F <sup>7</sup>-sad FM gabhsad B <sup>8</sup>ins. in L: irruss FV hirrus M  
<sup>9</sup>tiar R<sup>10</sup>.

|     |  |
|-----|--|
| 6.  | I was in Ireland here,<br>my journey was everlasting,<br>till Partholon reached her,<br>from the East, from the land of Greeks.                  |
| 7.  | I was here in Ireland,<br>and Ireland was desert,<br>till the son of Agnomain reached—<br>Nemed, brilliant his fashion.                          |
| 8.  | The Fir Bolg and Fir Gailian<br>came, it was long ago:<br>the Fir Domnann came,<br>they landed on a headland in the west.                        |
| 9.  | Thereafter the Tuath De came,<br>in their masses of fog,<br>so that there was sustenance for me<br>though it was a long lifetime.                |
| 10. | The sons of Mil came<br>from Spain, from the south,<br>so that there was sustenance for me<br>at their hands, though they were strong in battle. |
| 11. | A long life fell<br>to my lot, I shall not conceal it;<br>till Faith overtook me<br>from the King of Heaven of clouds.                           |

9. <sup>1</sup> sic VB, -sain others <sup>2</sup>tancatar R<sup>1</sup>V tancadar D tangadar B  
<sup>3</sup>Tuatha L <sup>4</sup>om. i FR<sup>5</sup>: om. a V <sup>6</sup>caipaib L caebaib B  
<sup>7</sup>ins. cian R<sup>8</sup> <sup>9</sup>cian como L coma FM go mba B <sup>10</sup>tormalt LV  
the dam of damsā dittographed and expuncted B <sup>11</sup>ins. friu R<sup>12</sup>B riu M  
<sup>12</sup>cebo F gerbo cerbom M <sup>13</sup>saegul L.

10. All MSS. prefix a hypermetric iarsain (LV) or iarsin (FR<sup>9</sup>) <sup>1</sup>tangadar B  
<sup>2</sup>Milid R<sup>3</sup> Miledh V Mileadh B <sup>4</sup>Espain F Heaspain R<sup>5</sup> <sup>6</sup>anes R<sup>7</sup>  
aneass V an dheas B aneas M <sup>8</sup>como L coma FR<sup>9</sup> <sup>10</sup>tormalt LV  
<sup>11</sup>riu R<sup>12</sup> <sup>13</sup>cerb tren F ger thren V gerbo tren (a letter erased before  
tren) B cer bo tren M <sup>14</sup>tres FM tress V treas B.

11. <sup>1</sup>sio L, others riacht <sup>2</sup>sio LB others saegal <sup>3</sup>-mh- B <sup>4</sup>noca F  
<sup>5</sup>cel V a faint mark like a small i above the e, of no apparent significance F  
<sup>6</sup>sio L imtarraid F im taraid me V conamtarraigh B coraintarraid (the first  
three letters yo) M <sup>7</sup>sio L, credim F credim V -dem B -deam M  
<sup>8</sup>ins. 6g L <sup>9</sup>righ B <sup>10</sup>nime F nime na nell B nimi nell M; nell also V.

12. <sup>1</sup>Missi <sup>2</sup>Fintān <sup>3</sup>find  
mac <sup>4</sup>Bochna, nī chēl;  
<sup>5</sup>d'éis na <sup>6</sup>dilend <sup>7</sup>sund  
<sup>8</sup>am <sup>9</sup>sruith <sup>10</sup>ūasal <sup>11</sup>ēr.
12. <sup>1</sup> misse L is me M    <sup>2</sup>Findtan VB    <sup>3</sup> finn F    <sup>4</sup> Bochra LM  
<sup>5</sup> deiss V    <sup>6</sup> dilind F dileann B dilinn M    <sup>7</sup> sunn F    <sup>8</sup> im F fam M
- 740

## XXII.

R<sup>1</sup> ¶ 168 (F 4 γ 30). R<sup>2</sup> ¶ 173 (V 3 β 11: E 2 γ 13:  
R 76 B a 30 [first line only] : D 5 a 21). R<sup>3</sup> ¶ 188 (B 12 β 50:  
M 271 δ 42).

1. Capa <sup>2</sup>is <sup>3</sup>Laigni <sup>4</sup>is <sup>5</sup>Luasad <sup>6</sup>grind,  
<sup>7</sup>badar <sup>8</sup>bliadain <sup>9</sup>rīa <sup>10</sup>ndilind  
for inis <sup>11</sup>Banba na <sup>12</sup>mban;  
<sup>13</sup>badar <sup>14</sup>eo calma <sup>15</sup>eomglan.      745
2. Do <sup>1</sup>riachtatar <sup>2</sup>Érinn <sup>3</sup>huill  
cian ò <sup>4</sup>Cholomnaib <sup>5</sup>Ercuill;  
rogabsat <sup>6</sup>righe ar <sup>7</sup>each <sup>8</sup>dinn,  
<sup>9</sup>robōi <sup>10</sup>ind <sup>11</sup>Hérinn for a <sup>12</sup>ciond.      750
3. Sāer 7 līaig luaiter sin,  
ocus īaseairi angbaid:  
cēt triar thānic sund re sel,  
an inis mōir Mac Milead.
4. Is <sup>1</sup>ed <sup>2</sup>dosfuce <sup>3</sup>asa <sup>4</sup>tig  
in triar—<sup>5</sup>ingnad <sup>6</sup>anaichnid—  
do <sup>7</sup>chur līn <sup>8</sup>i n-uisgi <sup>9</sup>n-ūar;  
<sup>10</sup>eo riachtatar in <sup>11</sup>cāem-chūan.      755

1. <sup>1</sup>Cappa R<sup>2</sup>M    <sup>2</sup>om. R<sup>3</sup>    <sup>3</sup>Laighne VB Laigne M    <sup>4</sup>om. R<sup>2</sup>  
<sup>5</sup>Luasat R<sup>2</sup>    <sup>6</sup>grinn DE ngrind B    <sup>7</sup>batar R<sup>2</sup> bhadar B    <sup>8</sup>bliadin F  
<sup>9</sup>re n- B roim M    <sup>10</sup>om. n- DM    <sup>11</sup>Banbha EB    <sup>12</sup>mbagh VE mbag D  
<sup>13</sup>gabsat R<sup>2</sup> (bh E)    <sup>14</sup>gu B    <sup>15</sup>comlan R<sup>2</sup> (mh E).  
2. *this quatrain om. R<sup>2</sup>R<sup>3</sup>*    <sup>1</sup>adar DE    <sup>2</sup>Herind V Her- D  
<sup>3</sup>uill VE    <sup>4</sup>Columnaib V -uib D -mh- E    <sup>5</sup>Hireuill VD Iarechuill E  
<sup>6</sup>rigi V rige D    <sup>7</sup>gach V    <sup>8</sup>dind VD    <sup>9</sup>robui VD    <sup>10</sup>in VD  
<sup>11</sup>Erind V Herind D    <sup>12</sup>chind V cind D.

## OF SECTION III.

12. I am Fintan the white  
son of Bochna, I shall not conceal it;  
after the Flood here  
I am a noble great sage.

<sup>9</sup>tssruth F sruth M    <sup>10</sup>written uasal :: er :: F    <sup>11</sup>hér L eir VBM.

## XXII.

1. Capa and Laigni and pleasant Luasad,  
they were a year before the Flood  
over the Island of Banba of the women;  
they were valorous and equally pure.
2. They reached great Ireland  
far from the Pillars of Hercules;  
they took kingship over every hill-fort  
that was in Ireland before them.
3. As a wright and a leech are those celebrated,  
and a ruthless fisherman :  
they were the first three men who came here for a  
space,  
into the great island of the sons of Mil.
4. This is what took them out of their dwelling—  
the three—a wonder unheard-of!  
For setting nets into cold water;  
and so they reached the fair haven.

3. *This quatrain in M only.*

4. <sup>1</sup>ead B sead M    <sup>2</sup>dosfue FVDM dosfug B    <sup>3</sup>as o F assa V  
<sup>4</sup>tigh VB tich DE    <sup>5</sup>-adh B    <sup>6</sup>anaichnid VM anaichid D anaithnigh B  
<sup>7</sup>cur FBM    <sup>8</sup>an uisgi F an us. V in us. D in usqi E in uisge B an uisqi M  
<sup>9</sup>om. n- VDM (uair D) fuar B: uar with prefixed f ye E    <sup>10</sup>gu riachtadar  
B no eo rancadar M: riachtadar also E    <sup>11</sup>cain F coem. VM caom. D  
chaem. E: -euan B.

5. Ó <sup>1</sup>do <sup>2</sup>riachtatar in <sup>3</sup>cúan  
do <sup>4</sup>chur a lín—<sup>5</sup>do bo <sup>6</sup>trūag—  
<sup>7</sup>rodosēidis in <sup>8</sup>gáeth grinn  
<sup>9</sup>ādō <sup>10</sup>Esbain <sup>11</sup>co <sup>12</sup>Hérinn. 760
6. <sup>1</sup>Ó do riachtatar <sup>2</sup>Érinn,  
in triar <sup>3</sup>trēnfer <sup>4</sup>can creidim,  
<sup>5</sup>do <sup>6</sup>sired leo <sup>7</sup>Ériu áin  
<sup>8</sup>ādā Lī-indber co <sup>9</sup>Espain. 765
7. <sup>1</sup>Órbdar eōlaig in <sup>2</sup>each <sup>3</sup>tír  
<sup>4</sup>sechnōin iath <sup>5</sup>Banba <sup>6</sup>co mbrīg,  
<sup>7</sup>do <sup>8</sup>thriallatar, nir <sup>9</sup>bo gar,  
<sup>10</sup>techt ar <sup>11</sup>cūl ar <sup>12</sup>eenn <sup>13</sup>a mban. 770
8. Tan ro <sup>1</sup>thriallsat in ngnim nglē—  
<sup>2</sup>tuidecht ar <sup>3</sup>cūl <sup>4</sup>doris—  
<sup>5</sup>dosfarraid in <sup>6</sup>diliu-dil  
eo <sup>7</sup>rusbāig ie <sup>8</sup>Tuaig <sup>9</sup>Indbir. 775
9. Is <sup>1</sup>iad <sup>2</sup>sin <sup>3</sup>tesmolta in trīr  
<sup>4</sup>cēt gabsat <sup>5</sup>Érinn <sup>6</sup>co mbrīg:  
<sup>7</sup>facsat <sup>8</sup>Érinn <sup>9</sup>can <sup>10</sup>maea,  
<sup>11</sup>Luasad, <sup>12</sup>Laigni, <sup>13</sup>is <sup>14</sup>Capa.

5. <sup>1</sup>do ditto graphed and expuncted F: ro R<sup>2</sup> da M <sup>2</sup>siachtatar R<sup>2</sup>  
(-dar E) riachtadar R<sup>2</sup> <sup>3</sup>qan D <sup>4</sup>eur FB chor VD <sup>5</sup>ba leor  
trug R<sup>2</sup> (lor D): ro R<sup>2</sup> <sup>6</sup>truagh E thruag M <sup>7</sup>rodiseidis F  
rodussetis M: rosseit (roseit D roseit E) gáeth fri gluaire ngrinn (ngrend  
V) eo (ind glossed no co D) hinber (inber D) n-uaine (om. n- E) nErend  
(an Er. E) R<sup>2</sup> <sup>8</sup>ngaeth ngrind B gaeth grind M <sup>9</sup>sic F ota R<sup>2</sup>  
<sup>10</sup>Espan B Espan M <sup>11</sup>gu B <sup>12</sup>Herind R<sup>2</sup>.

6. <sup>1</sup>o do lodar (lotar VD) co H. R<sup>2</sup> o da riachtadar R<sup>2</sup> <sup>2</sup>Erind M  
<sup>3</sup>trenfer V treinf. D -fear B <sup>4</sup>adfeidim R<sup>2</sup>M gan creidhim B <sup>5</sup>ro  
sinsit (-set DE: s for s DV) fo (co V) Herind (Heir. D) n-ain R<sup>2</sup> <sup>6</sup>sirid  
F sireadh R<sup>2</sup> <sup>7</sup>Ern B <sup>8</sup>ado F otha ind (inn n- D) inber R<sup>2</sup> seolaidh  
aisdi B triallsad esti M <sup>9</sup>Hesp- DEV Heasp- R<sup>2</sup>.

7. <sup>1</sup>or bat eolaich R<sup>2</sup> orbdar eolaigh B o rob eolach M <sup>2</sup>gach B  
<sup>3</sup>thir VDMB <sup>4</sup>sechnon V sethno DE seachnoi B seachnon M <sup>5</sup>mBanba  
R<sup>2</sup>B (-bae E) <sup>6</sup>con brig F gu mbrigh B <sup>7</sup>ro R<sup>2</sup> <sup>8</sup>t for th in

5. When they reached the harbour  
for setting their nets—what a pity!  
the pleasant wind blew them  
from Spain to Ireland.<sup>(a)</sup> 760
6. When they reached Ireland,  
the three champions without religion,  
noble Ireland was explored by them  
from the Li-estuary to Spain. 765
7. After they had knowledge of every region  
throughout the land of Banba with virtue,  
they endeavoured—it was no short [journey]—  
to return for their wives. 770
8. When they attempted the glorious deed—  
coming back again—  
the Flood-fate overtook them  
and drowned them at Tuad Inbir. 775
9. Those are the details of the three,  
the first who invaded Ireland with valour.  
They left Ireland without progeny,  
Luasad, Laigni, and Capa.

almost all MSS. -satar R<sup>2</sup>R<sup>3</sup> (thrials, D -dar ER<sup>2</sup>) <sup>9</sup>bho B <sup>10</sup>tocht B  
teacht M <sup>11</sup>culu VE cula D <sup>12</sup>cend V <sup>13</sup>aman F.

8. This quatrain in R<sup>2</sup> only <sup>1</sup>thrialsat D triallsat E <sup>2</sup>tudhecht E  
<sup>3</sup>q<sup>1</sup> D <sup>4</sup>doris D <sup>5</sup>-uidh DE <sup>6</sup>dile D <sup>7</sup>rusbāig V rusbaid E  
rosbaid D <sup>8</sup>-gh VE <sup>9</sup>inbir D, others -ber.

9. <sup>1</sup>iat R<sup>2</sup> <sup>2</sup>sain D <sup>3</sup>tessmolta F tessmolta V tessmalta E  
teasmolta B <sup>4</sup>cet gabsad F cetna gab R<sup>2</sup> et gabhsad B ced gobsad M  
<sup>5</sup>Erind VM Her. D Banba B <sup>6</sup>co mbrigh E gu mbrigh B <sup>7</sup>fagsat VB  
facsat D facsad M <sup>8</sup>Her. V Eir. D Erind B <sup>9</sup>cen VE cin D gan B  
<sup>10</sup>maeo V macca D macu E maceu M <sup>11</sup>Luasat VD Luassatt E Luasad R<sup>2</sup>  
<sup>12</sup>Laighe VEB Laigne DM <sup>13</sup>sic, E, others 1 <sup>14</sup>Cappa R<sup>2</sup>M.

(a) At the end of this quatrain there is a note in D, partly cut away: *Misi Muirges 7 is mor in scel adcluinim i. [about 14 letters lost] ide . . . na Herenn,*

## XXIII.

R<sup>1</sup> ¶ 169 (F 4 δ 31). R<sup>2</sup> ¶ 176 (V 3 β 50: E 2 γ 41: D 5 γ 6: R [first quatrain only] 76 B β 21). R<sup>3</sup> ¶ 192 (B 12 γ 51: M 272 β 19).

- |    |  |     |
|----|--|-----|
| 1. | 1Cessair, 2ean as 3tānic sī,<br>4a triar 5ar 6chōicait 7eo li?<br>Dia Mairt 8ro 9glūais, 10garb in 11seēl,<br>12ōtā 13indsib 14Meroēn.   | 780 |
| 2. | 1Deie 2mbliadan dī 3i nĒgypt aird<br>4fri 5tāeb 6na n-airir 7nirt-gairb:<br>8fichi trāth dī 9i n-aire, 10een aise,<br>11dar <sup>8</sup> 12muincind Mara mōr <sup>13</sup> Chaisp. | 785 |
| 3. | 1Dā trāth 2dēc 3dī 4ō 5Muir 6Caisp 7chrom<br>co 8riacht 9Cimerda 10trom:<br>11trāth 12dī 13i nAissia 14Bic, 15sel sīar,<br>16idir 17Aissia is 18Muir 19Torriān.                    | 790 |
| 4. | 1Fichi trāth 2dī 3ō 4Aissia 5Bic,<br>6seōlad 7eo 8Halpa 9n-ortaire;<br>10fri 11rē nāi trāth 12luid 13alle,<br>14eo 15huillind 16n-aird 17nEspāine.                                 |     |

1. 1Ceassair F Cesair R Ceasair R<sup>2</sup> 2eid dia R<sup>2</sup> (eidl E) 3tanis VM tanuig D tainig B 4om. R<sup>2</sup>B 5ins. fer R<sup>2</sup>R<sup>3</sup> 6laid F chaecait V caechait E choicad D coecait R l.a B chaecaid M 7fo R<sup>2</sup> 8do B 9ghl- E 10garbh isen B 11sen R<sup>2</sup>R<sup>3</sup> (an sen R) 12ado F otha REB oda R<sup>3</sup> 13hindsib FB innsi VDR indse E 14Moroen F Meroen R<sup>2</sup> (Maraoen R) Mara Hen R<sup>3</sup>.

2. 1secht R<sup>2</sup> euic M 2om. m- M 3an Egift F an Eigipt E: Eigipt also VB Egept M 4re R<sup>2</sup>R<sup>3</sup> 5taebh B 6each (gach E) airir imaird R<sup>2</sup> each n-airir nirt-gairg M 7garb FR<sup>2</sup> neart-gairg B 8-9ocht trath dece (dee V) i (a yc E) mbaire (-ee E) nirb aise os (aisec oss E) R<sup>2</sup>: x. trath B 9a naire F anoir M 10can F gan B cen M 11ar B eo M 12muncind V muinciinn E muinciund D 13Caisp R<sup>2</sup> Casp B.

3. 1fichi R<sup>2</sup> da .x. di M 2deg FB 3om. R<sup>2</sup> 4ar F R<sup>2</sup> ho V

## XXIII.

- |    |   |
|----|---|
| 1. | Cessair, whenee came she,<br>her three men and fifty with complexion?<br>A Tuesday she set forth, rough the story,<br>from the islands of Meroe.                                |
| 2. | Ten years had she in lofty Egypt<br>alongside the coast of rough might:<br>twenty days had she in an ark, without reproach,<br>over the surface of the great Caspian Sea.       |
| 3. | Twelve days had she from the crooked Caspian Sea,<br>till she reached the heavy Cimmerian [Sea]:<br>A day in Asia Minor, a space westward,<br>between Asia and the Torrian Sea. |
| 4. | Twenty days had she from Asia Minor,<br>a-sailing to the glorious Alps:<br>for a space of nine days she went hither,<br>to the lofty corner of Spain.                           |

5 Muiri E 6 Chaisp VDM Casp B 7 crom B chruim V crum E chruimm D 8 muirib ED 9 in Cimirdaid F Cimerdha V Cimere E Cimeri D in Cimirdha B in Chimearda M 10 comtrum V, apparently also DE, but unintelligibly contracted (em) 11 ins. aen M 12 om. M 13 dAissia VE dAissia D an Aissia B in Aisia M 14 bicc D bhig B om. M 15 seal B 16 etir VE itir DM 17 Siria R<sup>2</sup> Assia B Asia M 18 mur F 19 Toirrian VDM Thorr. B.

4. 1fiche D 2om. R<sup>2</sup> 3ond R<sup>2</sup> in FM an B 4Assia VDB Asia E Asia M 5bicc E bhig BM 6ins. ie R<sup>2</sup> (hic VD): seoladh B 7d' R<sup>2</sup> 8Elpa R<sup>2</sup> Healpa B Helpa M 9n-ordraic F airrdirec V airdirec ED nurrrdraic B noirrdrie M 10 fri (om. V) ocht trath (om. E) dece (dece E) tanic (ossin V tainic E) ille (hille D) R<sup>2</sup> 11rae nae F 12luidh B 13ale F ille M 14gu B 15hullid F huillinn V 16om. n- FM n-airdd E 17Esbaine (om. n-) F nEspane V nEasp. B om. n- M.

5. <sup>1</sup>Assiden <sup>2</sup>dī <sup>3</sup>i nĒrinn āin  
<sup>4</sup>seōlad <sup>5</sup>nāi <sup>6</sup>trāth <sup>7</sup>a <sup>8</sup>Hespāin :  
<sup>9</sup>dia <sup>10</sup>Sepōit, <sup>11</sup>sin <sup>12</sup>cōicet <sup>13</sup>chlē,  
<sup>14</sup>tānie <sup>15</sup>cosecar <sup>16</sup>ār <sup>17</sup>crīche.

5. <sup>1</sup>aisiden FM assaide R<sup>2</sup> asiden B <sup>2</sup>om. R<sup>2</sup> <sup>3</sup>an Er. F eo hEr. R<sup>2</sup>  
(hEirind E) in Eirn̄ B: *the i of following āin sec. man. in rasura* <sup>4</sup>fri  
re R<sup>2</sup> seoladh B <sup>5</sup>noi R<sup>3</sup> x. M <sup>6</sup>trat B <sup>7</sup>o E eo D (*the c effaced*)  
<sup>8</sup>Esp. F Heasp. B <sup>9</sup>om. dia DE <sup>10</sup>Sathairnd V Satharn DE

795

## XXIV.

R<sup>1</sup> ¶ 171 (F 5 a 25). R<sup>2</sup> ¶ 185 (V 3 8 48: E 3 a 20:  
D 6 γ 7: R 77 a 17 [*first quatrain only*]). R<sup>3</sup> ¶ 196 (B 12 8 41:  
M 272 γ 32).

1. <sup>1</sup>Cethracha trāth <sup>2</sup>don <sup>3</sup>tūr <sup>4</sup>tind  
<sup>5</sup>ro <sup>6</sup>frith <sup>7</sup>Ēriu <sup>8</sup>rē ndilind :  
<sup>9</sup>Cessair <sup>10</sup>do fuair <sup>11</sup>n-a eucht <sup>12</sup>cain,  
lucht <sup>13</sup>a <sup>14</sup>curraig <sup>15</sup>eodal-glain.
2. <sup>1</sup>Ass <sup>2</sup>tānie, <sup>3</sup>oirdere <sup>4</sup>in scēl,  
<sup>5</sup>ōtā <sup>6</sup>hindsib <sup>7</sup>Morahēn,  
<sup>8</sup>do Muir <sup>9</sup>Torrian <sup>10</sup>can <sup>11</sup>time,  
<sup>12</sup>ar <sup>13</sup>teched na <sup>14</sup>dilinde.
3. Triar <sup>1</sup>fer, <sup>2</sup>cōica <sup>3</sup>ingen ard,  
<sup>4</sup>fa <sup>5</sup>hē <sup>6</sup>a līn <sup>7</sup>eo <sup>8</sup>racht ro-garg;  
<sup>9</sup>rostimairg <sup>10</sup>gāeth, <sup>11</sup>grinn in <sup>12</sup>mod,  
eo <sup>13</sup>Hērinn <sup>14</sup>ar imarchor.

800

805

810

1. <sup>1</sup>cetracha FD ceathracha R<sup>3</sup> <sup>2</sup>dī VDR <sup>3</sup>tūr VER<sup>3</sup>  
<sup>4</sup>dind F thind VE thinn D tinn R thend M <sup>5</sup>fo frith R<sup>2</sup> (fotuair E)  
<sup>6</sup>frit F <sup>7</sup>H- V Eire R<sup>2</sup> (Er. D) Eiriu B Eri RM <sup>8</sup>ria R<sup>2</sup> iar M  
<sup>9</sup>Cesair ER Ceassair B Ceasair M <sup>10</sup>fosfuir VER fofuair DM  
fobhuair B <sup>11</sup>na euet F fo chueht R<sup>2</sup> (eucht ER) <sup>12</sup>chain VDM  
<sup>13</sup>om. B <sup>14</sup>craig, a u sprs. yc F euraign ERB euraich M <sup>15</sup>cuehtad-  
glan F chodalglain R<sup>2</sup> (eodal- E) codhail-glain B eo caemgail M.

2. <sup>1</sup>sic FV as others <sup>2</sup>tainic FE tanig DB <sup>3</sup>irdraic F (*written*  
*irdic, with a sprs. to the d. This letter is in a similar hand to the sprs.*  
*u in c(u)raig in the line above, but is not, like that letter, in a different*  
*ink) airdirec V airdeire E aird[er]c D oirrdrac B airrdrie M <sup>4</sup>iscel B*

## OF SECTION III.

221

5. Thence had she into noble Ireland  
a sailing of nine days from Spain :  
on Sabbath, on the unlucky fifth,  
there came the conquering of our country.

Seaboid B Saboid M <sup>11</sup>for VER<sup>3</sup>: dec after this word sprs. ye V  
<sup>12</sup>.u. chle F coicedh VD coicid E cuigedh B <sup>13</sup>ins. dec ED: cle ED  
<sup>14</sup>tainie E tainig B <sup>15</sup>do ascnam R<sup>2</sup> (ascam V) guscar B eo hur M  
<sup>16</sup>om. R<sup>2</sup> <sup>17</sup>erich F chrieh D crich ce B Misi Torna do Murcertach  
added here E.

## XXIV.

1. Forty days of the rapid search  
was Ireland found before the Flood :  
Cessair found it in its fair shape,  
the crew of her canoe of clean hide.
2. She came forth, glorious the story,  
from the islands of Meroe,  
to the Torrian Sea without fear,  
a-fleeing from the Flood.
3. Three men, fifty tall maidens,  
that was her tally with very rough fury :  
a wind drove them, pleasant the fashion,  
to Ireland a-wandering.

<sup>1</sup>ado F otha R<sup>2</sup> do B <sup>2</sup>insi VD innsi E indsi B indsib M <sup>3</sup>Mora  
hen F Meroen R<sup>2</sup> (Maeroen E) Marahen R<sup>3</sup> <sup>4</sup>dar R<sup>2</sup> tar M <sup>5</sup>Toirrian R<sup>2</sup>  
Torren B Thoirian M <sup>6</sup>cen VDM gant time E gan B <sup>7</sup>timmi D  
timi M <sup>8</sup>for VE <sup>9</sup>teicid F teichedh V teithedh B teichead M  
<sup>10</sup>ndi FM -nni D.

3. <sup>1</sup>fear B <sup>2</sup>l. F caoga E caeca M <sup>3</sup>ingin F <sup>4</sup>ba VEDB  
<sup>5</sup>om. he a F: he i B <sup>6</sup>allin D <sup>7</sup>fria V fri ED gu B <sup>8</sup>recht R<sup>2</sup>  
<sup>9</sup>rostimart R<sup>2</sup> (air with t yo E) <sup>10</sup>gaoth E <sup>11</sup>granda V grainne ED  
grind B mor M <sup>12</sup>mogh V an mod E modh B <sup>13</sup>om. H- F: Heir- E  
<sup>14</sup>iar n-iomarcor E ar immarchor D ar imocho B.

4. <sup>1</sup>Rainnset <sup>2</sup>in triar <sup>3</sup>fer <sup>4</sup>co li  
in <sup>5</sup>cōicait <sup>6</sup>n-ingēn <sup>7</sup>ar trī;  
<sup>8</sup>secht mnā <sup>9</sup>dēc <sup>10</sup>d'Fhintān <sup>11</sup>can tas,  
a secht dēc <sup>12</sup>rue Bith <sup>13</sup>barr-chas.
5. <sup>1</sup>A sē dēc <sup>2</sup>rue <sup>3</sup>Ladra lōr,  
<sup>4</sup>ba <sup>5</sup>bee <sup>6</sup>leis sin, <sup>7</sup>nīr <sup>8</sup>bo <sup>9</sup>mōr;  
do dul <sup>10</sup>ehuca, <sup>11</sup>ba <sup>12</sup>gnīm <sup>13</sup>gand,  
<sup>14</sup>de is marb <sup>15</sup>Ladra <sup>16</sup>i nArd <sup>17</sup>Ladrand. 815
6. <sup>1</sup>Rainnset <sup>2</sup>in <sup>3</sup>dīas <sup>4</sup>aile <sup>5</sup>i ndō  
<sup>6</sup>a <sup>7</sup>sē <sup>8</sup>mnā dēc <sup>9</sup>son <sup>10</sup>iar lō:  
<sup>11</sup>is <sup>12</sup>iat <sup>13</sup>cēt-fir, <sup>14</sup>fri <sup>15</sup>sāiri <sup>16</sup>seng,  
<sup>17</sup>taesat <sup>18</sup>fri mnāib <sup>19</sup>i <sup>20</sup>nĒrinn. 820
7. <sup>1</sup>Cōie mnā <sup>2</sup>fichet <sup>3</sup>ruc <sup>4</sup>Bith <sup>5</sup>benn  
co <sup>6</sup>hairther <sup>7</sup>tūaiseert <sup>8</sup>Ērinn;  
<sup>9</sup>co Sliab <sup>10</sup>Betha, <sup>11</sup>ōs an muir <sup>12</sup>mas—  
<sup>13</sup>ann <sup>14</sup>tānic a <sup>15</sup>thiugradus. 825
8. De-sin <sup>1</sup>atā <sup>2</sup>Sliab <sup>3</sup>Betha,  
<sup>4</sup>d'ēc <sup>5</sup>in <sup>6</sup>lāich <sup>7</sup>eo lin <sup>8</sup>ngretha:  
do na <sup>9</sup>mnāib fa mōr in <sup>10</sup>mod,  
<sup>11</sup>isin <sup>12</sup>tslēib <sup>13</sup>a <sup>14</sup>adnaeol. 830

4. <sup>1</sup>rainset F randsat V randsad EB rannsat D roindsead M <sup>2</sup>an E  
<sup>3</sup>fer yc V fear B <sup>4</sup>go B <sup>5</sup>l. ingin FB coecait V coicait D caeca M  
<sup>6</sup>ingen R<sup>3</sup> <sup>7</sup>a trii V a tri EB hi tri D <sup>8</sup>oche E <sup>9</sup>deg B  
<sup>10</sup>dintan F do Finntan V d'Findtan EB dFinntan D <sup>11</sup>can tais F gan  
tas yc in marg. V, yc E cen tas D adclas B rocllos M <sup>12</sup>rug EB  
<sup>13</sup>barrchass VB barrcas E.

5. <sup>1</sup>a sse dec V a se deg EB se mna dec M <sup>2</sup>rug EB <sup>3</sup>Ladru V  
Laghr E Ladhra B <sup>4</sup>fa M <sup>5</sup>beg EB <sup>6</sup>les sin VD leisium B  
<sup>7</sup>ins. is R<sup>3</sup>: nir bo changed by a re-inker to uirbo V <sup>8</sup>bu D om. R<sup>3</sup>  
<sup>9</sup>lor F <sup>10</sup>chuco V euctha E chuq D chucu R<sup>3</sup> <sup>11</sup>fa M <sup>12</sup>gniomh E  
<sup>13</sup>gann FDB <sup>14</sup>atbath VDB abdath EM <sup>15</sup>Ladran (but looks like  
-nan) F Ladhra EB <sup>16</sup>an E in nArd B <sup>17</sup>Ladrand ED.

6. <sup>1</sup>rainsid F randsat V randsad an E rannsat D roindsead B roindsed M  
<sup>2</sup>an E <sup>3</sup>diass V <sup>4</sup>aili F oile E eli D ele B <sup>5</sup>ar lo R<sup>3</sup> ar do R<sup>3</sup>  
(dho B) <sup>6</sup>fa B <sup>7</sup>xuui. FB sé M <sup>8</sup>mnaibh B <sup>9</sup>om. F som VD  
sin B <sup>10</sup>ar do V in do E an do D ar lo B <sup>11</sup>om. is VED: siat FB

4. The three complexioned men divided  
the fifty maidens into three shares:  
seventeen women to Fintan without a dwelling,  
Curl-haired Bith took seventeen.
5. Ladra the sufficient took sixteen,  
he thought it small, not great:  
from going to them—it was a mean action—  
thence is Ladra dead in Ard Ladrand.
6. The other twain divided into two shares  
his sixteen women, on the following day.  
They are the first men, with slender nobility,  
who foregathered with women in Ireland.
7. Twenty five women did Bith of peaks take  
to the north-east of Ireland;  
to Sliab Betha, over the beautiful sea—  
there came his last liability.
8. Thence is Sliab Betha [named],  
from the death of the warrior with abundance of  
outcry:  
to the women the work was great,  
to bury him in the mountain.

<sup>12</sup>iad EM <sup>13</sup>.c. fir F ched M <sup>14</sup>re B om. M <sup>15</sup>saire ED saeri B  
<sup>16</sup>sing F seing EB <sup>17</sup>taetsad F faiset R<sup>2</sup> (faisid E) faised M taethsat B  
<sup>18</sup>re R<sup>2</sup>R<sup>3</sup> <sup>19</sup>an FVEB ind D <sup>20</sup>Erenn V.

7. <sup>1</sup>euic FM coig E <sup>2</sup>ficheat B fichtit M <sup>3</sup>rug EB <sup>4</sup>Bit E  
<sup>5</sup>bann F bend V beann B <sup>6</sup>hart- F hiarthar VED horrithar B hoirthear M  
<sup>7</sup>tuaiscirt F indsi R<sup>2</sup>M thuaiscirt B <sup>8</sup>Herenn VD Heir- E Herend M  
<sup>9</sup>cosin VD cusan E <sup>10</sup>Beatha F om. R<sup>2</sup> Sliabh Beathadh B Beathad M  
ossin V <sup>11</sup>os in EDB os (om. an) M <sup>12</sup>mas, last two letters re-linked F  
mass V mhass B <sup>13</sup>hi R<sup>2</sup> (a E) and B de M <sup>14</sup>tainic FB tainig E  
taniug D thanic M <sup>15</sup>tignadus (sic) F thiugradas R<sup>2</sup> (-dhass V tiugradhus  
E) thiug-flaiteas R<sup>3</sup>.

8. <sup>1</sup>ita M <sup>2</sup>sliabh B <sup>3</sup>Beathadh B Beathad M <sup>4</sup>deg FB decc E  
deis M <sup>5</sup>a F an E <sup>6</sup>laoich E laech D laith B <sup>7</sup>co lion E collin D  
<sup>8</sup>gretha E sigretha D ngreathad B ngreathad M <sup>9</sup>mnaibh ba mor an  
mod E; ba also VD <sup>10</sup>modh VB <sup>11</sup>issia V <sup>12</sup>slieb V tleibh B  
tleb M <sup>13</sup>da V dia B <sup>14</sup>adnocad F adhnac- E adhnocol B adnocol M.

9. <sup>1</sup>Doluid <sup>2</sup>Fintān <sup>3</sup>rīa na <sup>4</sup>mnāib,  
<sup>5</sup>dar <sup>6</sup>Miledach, <sup>7</sup>fa sūan <sup>8</sup>sāim :  
<sup>9</sup>dar Bun <sup>10</sup>Sūainme <sup>11</sup>re snīm slat,  
<sup>12</sup>dar <sup>13</sup>Sliab <sup>14</sup>Cūa, <sup>15</sup>tar <sup>16</sup>Cenn Fhebrat.
10. <sup>1</sup>Iar na <sup>2</sup>n-airther—nūall <sup>2</sup>can <sup>3</sup>gāi—  
<sup>4</sup>doluid <sup>5</sup>Fintān mac <sup>6</sup>Bochrāi :  
<sup>7</sup>co <sup>8</sup>rānie, iar <sup>9</sup>ndith a <sup>9</sup>nirt  
<sup>10</sup>co Tul <sup>10</sup>Tuinde <sup>11</sup>ös Loch <sup>12</sup>Dergdere. 835
11. <sup>1</sup>Iar sin <sup>2</sup>doluid <sup>3</sup>Cessair <sup>4</sup>chain,  
<sup>5</sup>co Cūil <sup>6</sup>Chessra <sup>7</sup>i <sup>8</sup>Connachtaib :  
<sup>9</sup>conad <sup>10</sup>ann <sup>11</sup>dochūala, <sup>12</sup>iar <sup>13</sup>ffes,  
<sup>14</sup>ēc a <sup>15</sup>hathar na hēmais. 840
12. <sup>1</sup>Iachtaid in <sup>2</sup>ben co <sup>3</sup>hachar  
<sup>4</sup>d'éis a fir, <sup>5</sup>d'ēc a <sup>6</sup>hathar :  
<sup>7</sup>do mebaid <sup>8</sup>dī, <sup>9</sup>fa <sup>10</sup>maich mōr,  
<sup>11</sup>a <sup>12</sup>crīdi <sup>12</sup>n-a cert-<sup>13</sup>medōn. 845
13. Is <sup>1</sup>iat <sup>2</sup>sin, <sup>3</sup>ūair is bechta,  
<sup>4</sup>a <sup>5</sup>n-aided, a <sup>6</sup>n-imthechta :  
<sup>7</sup>nī <sup>8</sup>raibi acht <sup>9</sup>sechtmain <sup>10</sup>namā,  
<sup>11</sup>ūadib <sup>10</sup>cosin <sup>11</sup>eethracha. 850

9. <sup>1</sup>-luidh VEB      <sup>2</sup>Findtan VEB      <sup>3</sup>re FR<sup>2</sup>      <sup>4</sup>mnaibh FEB  
<sup>5</sup>tar M      <sup>6</sup>Miledach F Miledhac V Miledach E Miledach D Mileadhach B  
Mileadhach M      <sup>7</sup>ba R<sup>2</sup>      <sup>8</sup>sam F saimh B      <sup>9</sup>tar M      <sup>10</sup>suanba F  
suanmi V suainmi E      <sup>11</sup>ro VD tar M      <sup>12</sup>tar FB      <sup>13</sup>Sliab B  
<sup>14</sup>Fuaid M      <sup>15</sup>dar R<sup>2</sup>      <sup>16</sup>Cenn Abrad F Cenn Febrat R<sup>2</sup> (Feab. E -tt D)  
Cenn Fhabhrat B cend nAbrad M.

10. <sup>1</sup>nairter FV naircer E nairrhear B noirtheir M      <sup>2</sup>cen V gen D  
gan B      <sup>3</sup>gói R<sup>2</sup>      <sup>4</sup>-dh E      <sup>5</sup>Fiuntan V Findtan EDB      <sup>6</sup>Bochrai F  
Bochroi E Bochnai B      <sup>7</sup>ranie VM ranuig D      <sup>8</sup>nith F      <sup>9</sup>nert V  
neirt EB      <sup>10</sup>Tuindi FVVM Tuinne D      <sup>11</sup>eo B      <sup>12</sup>Dergert F  
Dergdeire DB.

11. <sup>1</sup>iarsain V      <sup>2</sup>doluidh VB      <sup>3</sup>Cesair FED Cheasair M      <sup>4</sup>cain R<sup>2</sup>B  
choin M      <sup>5</sup>go B i M      <sup>6</sup>Oesra FR<sup>2</sup> Ceassair B Cheasra M      <sup>7</sup>hi V a E  
<sup>8</sup>Conachtaib FEM (-bh E, also B)      <sup>9</sup>conid R<sup>2</sup> (-dh V)      <sup>10</sup>and V is and R<sup>2</sup>

9. Fintan came before the women,  
over Miledach, it was a pleasant repose :  
over Bun Suainme with weaving of rods,  
over Sliab Cua, over Cenn Febrat.
10. Behind their breasts—a cry without falsehood—  
came Fintan son of Boehna :  
till he reached, having lost his strength,  
Tul Tuinde over Loch Dergdeire.
11. After that came fair Cessair,  
to Cul Cessrach in Connachta :  
so that there she heard, after slumber,  
of the death of her father in her absence.
12. The woman utters a sharp scream  
after her husband, for the death of her father :  
thère brake for her—it was a great sadness—  
her heart in her very middle.
13. Those are, for they are accurate,  
their death, their adventures :  
There was not more than a week  
from them till the Forty.

<sup>11</sup> do euala F rochuala R<sup>2</sup> (roeual [sic] E) ro chualaidh B rochualach M  
<sup>12</sup>a F ar R<sup>2</sup>      <sup>13</sup>fes VDM bfeis E feis B      <sup>14</sup>eg FEDB      <sup>15</sup>athar F  
hegmais FB hegmuis D.

12. <sup>1</sup>iachtails R<sup>2</sup> iachtaidh B      <sup>2</sup>bean B      <sup>3</sup>athar F achar R<sup>2</sup> (-air V)  
gu halalamh B hathlam M      <sup>4</sup>des FM      <sup>5</sup>deg FEDB      <sup>6</sup>athar F hatar B  
<sup>7</sup>eo ro chnomuigh V co ro enomuigh E go ro chnomuid D cor mebaid M  
<sup>8</sup>om. R<sup>2</sup>      <sup>9</sup>ba ED      <sup>10</sup>muich VDB muidh E      <sup>11</sup>cradi F eridi V  
eridhe E craidi B      <sup>12</sup>ina B      <sup>13</sup>medhon E meadow B.

13. <sup>1</sup>iad ER<sup>2</sup>      <sup>2</sup>sain V      <sup>3</sup>iar nuair fechta R<sup>2</sup> (feetha V feeta D  
fechda E) beachta B      <sup>4</sup>n-aidid F naidhedh R<sup>2</sup> (-dedh V -ded D) naigeadh B  
noiged M      <sup>5</sup>nimtechta VE nimdechta D nimtheachta B      <sup>6</sup>raibe  
(-bhe E) R<sup>2</sup> roibi B roibe M      <sup>7</sup>sechd- D seachtmain (mh B) R<sup>2</sup>      <sup>8</sup>ama F  
namba B      <sup>9</sup>uaidib VD uaidhib E uaithib B uathu M      <sup>10</sup>comad VD  
zomadh E cosna B cusin M      <sup>11</sup>cetracha VE ceathracha (-tra- B) R<sup>2</sup>.

## XXV.

R<sup>1</sup> ¶ 171 (L 2 δ 41: F 5 β 30). R<sup>2</sup> ¶ 178 (V 3 γ 25: E 2 δ 13: D 5 δ 9: R 76 B γ 9 [first line only]). R<sup>3</sup> ¶ 197 (B 13 α 15: M 272 δ 24).

1. <sup>1</sup>Cain <sup>2</sup>raind <sup>3</sup>do <sup>4</sup>raindsemar <sup>5</sup>etrond,  
<sup>6</sup>Missi is Bith is <sup>7</sup>Ladra <sup>8</sup>lond;  
<sup>9</sup>ar <sup>10</sup>síth is <sup>11</sup>ar <sup>12</sup>ceill <sup>13</sup>dorigned,  
<sup>14</sup>imon <sup>15</sup>cóicait <sup>16</sup>n-ingn <sup>17</sup>n-oll.  
  
 2. <sup>1</sup>Secht mnā <sup>2</sup>dēc <sup>3</sup>rueus im <sup>4</sup>Chessair—  
<sup>5</sup>Lot, is <sup>6</sup>Luam, <sup>7</sup>is <sup>8</sup>Mail, is <sup>9</sup>Marr,  
<sup>10</sup>Froecar, <sup>11</sup>Femar, <sup>12</sup>Faible, <sup>13</sup>Foroll,  
<sup>14</sup>Ciper, <sup>15</sup>Torrian, Tamall, <sup>16</sup>Tam,  
<sup>17</sup>Abba, <sup>18</sup>Alla, <sup>19</sup>Raichne, <sup>20</sup>Sille:  
<sup>21</sup>is ē <sup>22</sup>lin <sup>23</sup>bāi <sup>24</sup>sinne <sup>25</sup>and. 855  
  
 3. <sup>1</sup>A <sup>2</sup>secht <sup>3</sup>dēc <sup>4</sup>rue Bith <sup>5</sup>re <sup>6</sup>Bairrfind—  
<sup>7</sup>Sella, <sup>8</sup>Della, <sup>9</sup>Duib, Addeos,  
<sup>10</sup>Fotra, Traige, <sup>11</sup>Nera, <sup>12</sup>Buana,  
<sup>13</sup>Tamall, <sup>14</sup>Tanna, <sup>15</sup>Nathra, <sup>16</sup>Leos,  
<sup>17</sup>Fodarg, <sup>18</sup>Rodarg, <sup>19</sup>Dos, Clos: <sup>20</sup>cluinter—  
<sup>21</sup>rop iad <sup>22</sup>sin ār <sup>23</sup>muinter <sup>24</sup>beos. 865

1. <sup>1</sup>caoin E <sup>2</sup>roinn yc E an roinn R roind R<sup>2</sup> <sup>3</sup>ro LR  
<sup>4</sup>randsamar L rindsamar F roinnsemar ER rainnsemar D rindsimar B  
 roindsemar M <sup>5</sup>edraind FE etroind V etraind D etrainn R adraind B  
 eadroind M <sup>6</sup>messe L misi FEM misse V mise D <sup>7</sup>Ladru LR<sup>2</sup>  
 Ladhra B <sup>8</sup>lond FD <sup>9</sup>iar B <sup>10</sup>síd LFD sídh V sisid B  
<sup>11</sup>om. F tria R<sup>2</sup> (tre E) iar B <sup>12</sup>cheill R<sup>2</sup> cell M <sup>13</sup>doringne L  
 dorignid F dorignadh D dorignadh B <sup>14</sup>immun V iman E <sup>15</sup>cóicait V  
 eoiccaid D lad B caeca M <sup>16</sup>ingen LE ningin F ningin D ningean B  
<sup>17</sup>oll L.

2. <sup>1</sup>seacht R<sup>3</sup> <sup>2</sup>deg FEB <sup>3</sup>rucas F rucussa V -eusa D rugus EB  
<sup>4</sup>Cessair FV Chesair E Ceassair B Cheasair M <sup>5</sup>Loth B Lotis Luama M  
<sup>6</sup>Luamna F Luamh E Luamhna B <sup>7</sup>om. is FVR<sup>2</sup> <sup>8</sup>Mil FR<sup>3</sup> Maen  
 (with <sup>7</sup> for is following) V Maol E Mael D Milis mBarr M <sup>9</sup>Barr L  
 Mar F <sup>10</sup>Froechair F Fraech is V Fr. (only) E Freachach D Froechair  
 B Feochair M <sup>11</sup>Femair FVR<sup>2</sup> Femair ED <sup>12</sup>Faibli FEB  
 Failbe VD Failbi M <sup>13</sup>Forall E <sup>14</sup>Ciper R<sup>2</sup>M <sup>15</sup>Torand F Toiriam

## XXV.

1. A just division we shared between us,  
 myself and Bith and bold Ladra;  
 for peace and for reason was it done,  
 in the matter of the fifty magnificent maidens.  
  
 2. Seventeen women I took, including Cessair—  
 Lot, Luam, Mail, Mar,  
 Froechar, Femar, Faible, Foroll,  
 Cipir, Torrian, Tamall, Tam,  
 Abba, Alla, Raichne, Sille:  
 that is the tale which we were there.  
  
 3. Seventeen Bith took, with Bairrfhind—  
 Sella, Della, Dub, Addeos,-  
 Fotra, Traige, Nera, Buana,  
 Tamall, Tanna, Nathra, Leos,  
 Fodarg, Rodarg, Dos, Clos: be it heard—  
 those were our people further.

V Tarriam ED Torond B Torann M <sup>16</sup>Tamm VD <sup>17</sup>Aba F Abla VD  
 Abhla E <sup>18</sup>Ulla L Ealla V Ella M <sup>19</sup>Ruene F Ruichne VD Raichne E  
 Ruigne B Ruiene M <sup>20</sup>Silli F <sup>21</sup>hise VD <sup>22</sup>lion E <sup>23</sup>bi F  
 baoi E boi D <sup>24</sup>sine F sinde VR<sup>3</sup> <sup>25</sup>ann FD.

3. <sup>1</sup>om. a R<sup>2</sup> <sup>2</sup>sé L seacht M <sup>3</sup>ins. mna R<sup>2</sup>: deg B <sup>4</sup>rug EB  
 (dittographed E) <sup>5</sup>ri L fri R<sup>2</sup> le R<sup>3</sup> <sup>6</sup>Bairind LED Baraind F  
 Bairrind V Barrfind B Barraind M <sup>7</sup>Sealla EB Selba DM <sup>8</sup>Dealla EB  
<sup>9</sup>Dubados FM Dib adeos R<sup>2</sup> (dibi V dibh E) Duba Doss B <sup>10-11</sup>torn  
 away L Foth Traicia F Fota Traice R<sup>2</sup> (Foda Traighe E Traige D) Fothar  
 Traigia BM <sup>12</sup>Nena R<sup>2</sup> Neara B <sup>13</sup>Banna F Buanna ED Banda R<sup>3</sup>  
<sup>14</sup>Tama FM Tuamma R<sup>2</sup> Tamma B <sup>15</sup>Natra FV <sup>16</sup>Leoss V  
<sup>17</sup>Fodare R<sup>2</sup> (dh E) Fogarg B Fodard M <sup>18</sup>om. M: in other MSS.  
 uniform with preceding name <sup>19</sup>Doscloss V Doss closs B <sup>20</sup>ins. ro L:  
 cluindter VE cluindtear B <sup>21</sup>rob iat FB ba hiat R<sup>2</sup> (hiad E iat D)  
 robiad M <sup>22</sup>om. L sein V <sup>23</sup>muinnter V muindtear B <sup>24</sup>bos  
 preceded by i scratched out F foss V.

4. <sup>1</sup>A sē dēe <sup>2</sup>iarsin <sup>3</sup>re <sup>4</sup>Ladraind :  
<sup>5</sup>Aba, <sup>6</sup>Bona, <sup>7</sup>Albor, <sup>8</sup>Ail,  
<sup>9</sup>Gothiam, <sup>10</sup>German, <sup>11</sup>Aithne, <sup>12</sup>Inde,  
<sup>13</sup>Rodarg, <sup>14</sup>Rinne, <sup>15</sup>Iachor, Ain,  
<sup>16</sup>Irrand, <sup>17</sup>Espa, <sup>18</sup>Sine, <sup>19</sup>Samoll :  
<sup>20</sup>rop ē sin <sup>21</sup>ār <sup>22</sup>comand cain.

<sup>4.</sup> <sup>1</sup>asse V      <sup>2</sup>iarsain L      <sup>3</sup>la V      <sup>4</sup>Ladrain F Ladraind VB  
Ladrann E Ladrann D      <sup>5</sup>Alba L Albo FM Balba V Lalhra E Labra D  
Balbo B      <sup>6</sup>Bonna R<sup>2</sup> Bana B      <sup>7</sup>om. L sic F Abloir VD Abloir E  
Allbor M      <sup>8</sup>om. L      <sup>9</sup>Goithiam R<sup>3</sup>      <sup>10</sup>Germoe VD Grimoë E  
Germar M      <sup>11</sup>Aiche R<sup>2</sup> om. B      <sup>12</sup>Inne L Inge R<sup>2</sup> Inde B      <sup>13</sup>Roore R<sup>2</sup>

## XXVI.

R<sup>2</sup> ¶ 174 (V 3 β 31 : E 2 γ 28 : R 76 B α 36 : D 5 B 15).

R<sup>3</sup> ¶ 189 (B 12 γ 10 : M 272 α 14).

1. <sup>1</sup>Cessair <sup>2</sup>ingen <sup>3</sup>Betha būain,  
dalta <sup>4</sup>Sabaill <sup>5</sup>meic <sup>6</sup>Manūail,  
in <sup>7</sup>chēt <sup>8</sup>ben <sup>9</sup>chalma ro chind,  
<sup>10</sup>rogob <sup>11</sup>Banba <sup>12</sup>rīa ndilind.

1. <sup>1</sup>Cesair R Cessair R<sup>3</sup>: glossed i. Eri y M      <sup>2</sup>ingean B      <sup>3</sup>Beathadh

## XXVII.

R<sup>3</sup> ¶ 192 (B 12 γ 46).

Hi cuigeadh uathadh, gan eill,  
do ruacht Ceassair in Eirinn :  
i n-a secht dee, gan bron,  
ro ghabh i port Parrtholan.      880

## XXVIII.

R<sup>3</sup> ¶ 192 (B 12 γ 47 : M 272 β 15).

Is and <sup>1</sup>ro gabsadar port  
<sup>2</sup>oe <sup>3</sup>Dūn na mBare in bandtrocht :  
<sup>4</sup>i Cūil <sup>5</sup>Cearsa <sup>6</sup>i crīhaib Cairn,  
hi cūicead <sup>7</sup>dēc, <sup>8</sup>dia Sathairn.  
<sup>1</sup>rogobsadar M      <sup>2</sup>ig B      <sup>3</sup>Dunnairee B      <sup>4</sup>hi B      <sup>5</sup>Cheasra M

## XXIX.

R<sup>3</sup> ¶ 196 (M 272 γ 28).

Ced aimsear in beathad bind,  
oda Adam eo dilind :  
se bliadna eaecad, rad ngle,  
ar se chedaib ar mile      885

## OF SECTION III.

4. Sixteen thereafter with Ladra :  
Alba, Bona, Albor, Ail,  
Gothiam, German, Aithne, Inde,  
Rodarg, Rinne, Iachor, Ain,  
Irrand, Espa, Sine, Samoll :  
that was our fair company.

Rogarg B Rogairg M      <sup>11</sup>Ridi F Rinde B Rindi M      <sup>15</sup>Iuchair R<sup>2</sup>  
Iacor B      <sup>16</sup>Irrind FB Urrand R<sup>2</sup> (-ann D) Is Rind M      <sup>17</sup>Easpa R<sup>2</sup>  
<sup>18</sup>Sindi F <sup>19</sup>Sinni R<sup>2</sup> (-nne E) Sindie R<sup>3</sup>      <sup>20</sup>Samall FR<sup>2</sup> Somall R<sup>2</sup>  
<sup>21</sup>rob FR<sup>2</sup> ba hiat (hiad E iaf D) sin R<sup>2</sup>      <sup>22</sup>in R<sup>2</sup>      <sup>23</sup>comond L  
comann FDM qmand E coman B.

## XXVI.

1. Cessair daughter of enduring Bith,  
fosterling of Saball son of Manual,  
the first valorous woman who set forth,  
who invaded Ireland before the Flood.

R<sup>2</sup> (-thad M)      <sup>4</sup>Sabuill VDM      <sup>5</sup>mie D      <sup>6</sup>Manuall RR<sup>2</sup>      <sup>7</sup>eet VERB  
ched M      <sup>8</sup>bean B      <sup>9</sup>calma VERB: ro cinn R      <sup>10</sup>rogab VEDR  
roghabh B      <sup>11</sup>Banbha B      <sup>12</sup>ri B iar M: ndilinn R.

## XXVII.

On the fifth unit, without advantage,  
Cessair arrived in Ireland :  
on seventeen, without sorrow,  
Partholon came to harbour.

## XXVIII.

It is there that they came to harbour,  
the woman-crowd, at Dun na mBare.  
In the Nook of Cessair, in the lands of Carn,  
on the fifteenth, on Saturday.

<sup>6</sup>a crīhaibh B i crīcaib M      <sup>7</sup>deg B      <sup>8</sup>dia Satharnn B de Saithairn M.

## XXIX.

The first age of the tuneful world,  
from Adam to the Flood :  
fifty-six years, a clear saying,  
added to six hundreds and a thousand.

## NOTES ON SECTION III.

## PROSE TEXTS.

*First Redaction.*

¶ 166 (= R<sup>2</sup> ¶ 172, R<sup>3</sup> ¶ 186). This ¶, which appears in all three redactions, [with its sequel, which appears in R<sup>2</sup> (¶ 184)] is probably the only part of the original LG which is contained in LO in its present form. The compiler of LG had no concern with the aborigines, and for his purpose the bare list of pre-Milesian invasions here set forth was quite sufficient to identify the people whom the Milesians found on their arrival in Ireland. It is probable that originally Cessair was not included in the enumeration: the particle *ēm*, found in R<sup>1</sup>R<sup>3</sup>, is suggestive of a marginal gloss objecting to her exclusion. Against this is the fact that the number of the invasions is specified (seven in R<sup>1</sup>R<sup>3</sup>, five in R<sup>2</sup>), and Cessair is needed in each case to fill up this number. But a subsequent adjustment of the numbers is not impossible, and is indeed indicated by the discrepancy in this respect between the redactions. The ¶ follows a tradition differing from that adopted by LO, for it treats the Fir Bolg invasion as consisting of three separate events, enumerated differently—thereby making a total of seven pre-Milesian “takings.” The same tradition of seven takings underlies poem XXXIII (*Sechtmad gabāil rodusgab*), but it has a different enumeration: see the poem and the notes thereon (vol. iii). In the R<sup>2</sup> editorial interference has toned down the discrepancy, cutting out the Fir Domnann and the Gailioin, and changing the numeral *secht* to *cōic*. The only other differences in the three presentations of the text are glossarial interpolations, easily detected by comparison of the three versions, and sufficiently marked in the printed page. The editorial instincts of the R<sup>2</sup> have led to interference with the dating of Partholon. Naturally the Milesian invasion was not originally included in this list of pre-Milesian captures, and it is absent from F’s version of R<sup>1</sup>:<sup>1</sup>

<sup>1</sup> But as it appears in L this omission may be accidental, and the interpolation may have been in \*Q.

but it was inevitable that the usual myopic glossator should make haste to fill in what he imagined to be an omission. The difference between the glosses in R<sup>2</sup> (*Gáidil*) and R<sup>3</sup> (*Meic Mílíd*) show that they must come from different hands. Once more R<sup>3</sup> testifies to the affinity of F\*Q by following the variants of F as against L.

¶ 167 (= R<sup>3</sup> ¶ 187). Here F\*Q have a variant of the Cessair invasion, independent of the main tradition of PA, and professing to be extracted from the lost historical miscellany called *The Quire of Druim Snechta*, where it probably was an independent saga. It differs from the PA tradition in calling the heroine Banba, and in triplicating the number of the train of women, but in mentioning Ladra only of the male companions. It also dates her arrival 200 years before the Flood, assigns to the colony a stay of 40 years in Ireland, and brings them to an end by means of an epidemic.<sup>2</sup> This story is thus entirely independent of the Flood-saga, and therefore originally independent of the orthodox Cessair story, though each narrative has contaminated the other to such an extent that they have become almost identical. The division of the women seems to have been unknown to this story: and the Cynocephali introduced into the subsequent Partholon story have no place in the orthodox narrative, unless we are to equate them to the Fomoraig. Keating knows of the Banba story, and of its origin in the Quire of Druim Snechta; but he ignores Cynocephali.

The opening question of the ¶, which appears corruptly in both R<sup>1</sup> and R<sup>3</sup>, must be the original beginning of PA: for it is found in R<sup>2</sup> ¶ 174, which knows nothing of the Druim Snechta story of Banba, apart from an interpolation in ¶ 175 peculiar to V.

Ard Ladrann is usually identified with Ardamine, on the

<sup>2</sup> The *Book of Fenagh* contains a long poem which *inter alia* recapitulates the legendary history of Ireland (ed. Kelly and Hennessy, pp. 46–111). In a transcript of this compilation by Micheál Ó Cléirigh, now in the Bibliothèque Royale at Brussels, there is a variant reading of the third quatrain which combines the plague with the forty-day story—reading *In lucht sín bat mairbh do támh* for the first line of the quatrain. The printed text has *In lucht sín huili ba marb*.

Wexford coast, but the terrestrial identification of dreamland sites is unprofitable.

¶ 168 (= R<sup>3</sup> ¶ 188: another version R<sup>2</sup> ¶ 173). The story of the Three Fishers may have been in PA, but rejected by the compiler who incorporated PA with LO: and returned to the document by later glossators. R<sup>3</sup> as usual follows R<sup>1</sup>. R<sup>1</sup> and R<sup>2</sup> clearly take the story from different sources, and R<sup>1</sup> makes it plain that its source is *not* the Druim Smeachta book from which the preceding paragraph has been borrowed by F\*Q. The story is so drastically condensed that nearly all the interest is squeezed out of it. The three names Capa, Luasat, Laigne, are in the alliterative formula which betrays dioseuric affinities (the prosthetic S in Sluasad, R<sup>3</sup>, is a mere corruption): the *p* in the first name arouses suspicion of a non-Celtic origin. *Tuad Inber*, the estuary of the Bann, is a strange place for the landing of travellers from Spain: if we had the whole story before us, we should probably find a record of long inland voyaging before the final catastrophe. Keating mentions the story (I. v. 2) but adds nothing of importance: he apparently took it from a copy of the shorter version in R<sup>2</sup>.

¶ 169 (= R<sup>3</sup> ¶ 189, 192: variant, R<sup>2</sup> ¶ 176). Just as ¶ 167 preserves the opening words of PA, so ¶ 169, (in L) preserves the opening words of LO: that they belong to the composite book (LO + PA) and not to the originally separate PA, is shown by the plural word *gabālaib*. It is remarkable how the plural of this word is avoided in the original text of LG; even in ¶ 166, where it would be appropriate, we have *na secht tūatha rogabsat*. It seems as though the compiler of LG did not recognize a legitimate "taking" other than that of the Milesians. The word *iārum* in these opening words of L's version shows that predecessors of Cessair were originally enumerated, and have been editorially excised. Such were the Banba and Capa settlements mentioned in previous paragraphs, the three daughters of Cain (Keating I. v. 1) and perhaps Adna son of Bith, who according to Keating (I. vi. 1) was an early post-diluvian; but whose parentage obviously connects him with Cessair, although Keating's authorities link him with Ninus son of Belus.

Presumably in the original PA the Cessair story followed these earlier and vaguer traditions. The heading of LO has been modified by F\*Q in order to link on with their preceding interpolations. \*Q, as set forth in R<sup>3</sup>, has few variants; it substitutes *īar tuistin talman* for *ar tūs*; by omission it exposes F's *mad īarsin . . . doluidsem sunn* as a gloss; while itself takes in Cessair's fosterfather Saball s. Manall (*sic*), borrowing him from R<sup>2</sup> ¶ 174. The short passage common to L, F, but lost from \*Q by reason of the substitution of the long voyage-interpolation presently to be commented upon—(*is ē fochond . . . bes noco ria in dīliu*) is probably the original statement in PA as to the cause of the voyage.

The voyage-story has been interpolated into F\*Q; it is unknown to L. Apparently it is based upon the poem XXIII (*Cessair can as tāinic sī*). It is obviously a mere promenade through a dreamland, the landmarks of which may bear terrestrial names, but have no traceable relation to terrestrial geography.

The following table shows the slight variations in the versions:—

|                      | R <sup>1</sup> (¶ 169).    | R <sup>2</sup> ¶ 176. | R <sup>3</sup> ¶ 192. | Poem XXIII.   |
|----------------------|----------------------------|-----------------------|-----------------------|---------------|
| Leave Meroe          | Tuesday, 15th              | Tuesday               | Tuesday, 15th         | Tuesday       |
| In (or along) Egypt  | 10 years                   | 7 years               | 10 or 7 years         | 10 years      |
| On Caspian           | 20 days                    | 18 days               | 20 days               | 20 days       |
| Caspian to Cimmerian | 12 days                    | 20 days               | 12 days               | 12 days       |
| Asia Minor           | 1 day                      | 1 day                 | 1 day                 | 1 day         |
| To Alps              | 20 days                    | 20 days               | 20 days               | 20 days       |
| To Spain             | 9 days                     | 18 days               | 9 days                | 9 days        |
| To Ireland           | 9 days                     | 9 days                | 9 days                | 9 days        |
| Arrive Ireland       | Saturday, <sup>3</sup> 5th | Saturday, 15th        | Saturday, 5th         | Saturday, 5th |

<sup>3</sup> *Cōic uathad*, which we have translated as literally as may be "a unitary five," is merely a verbal expression of the numeral "05," i.e. 5 not preceded by any number in the decimal place. It voices, in an interesting way, the notorious and fatal deficiency in early European systems of numerical notation—the absence of a special symbol for zero: and the exasperating clumsiness of the numerical system with which the Celtic family of languages is burdened.

Thus R<sup>1</sup> R<sup>3</sup> follow the poem the most closely: but in one important point R<sup>2</sup> agrees with it as against the others. R<sup>1</sup> R<sup>3</sup> give the travellers a journey of 12 days *on* the Caspian to the Cimmerian Sea, in addition to the previous 20 days on the Caspian. R<sup>2</sup> and the poem make 20 (or 12) days *from* the Caspian to the Cimmerian. Evidently the scholars of the R<sup>1</sup> tradition, followed blindly by R<sup>3</sup>, held by the ancient idea, perpetuated by Strabo, that the Caspian was an inlet of the northern ocean; those of R<sup>2</sup> (following the poem) were aware of its true nature as an inland lake, a fact known to Ptolemy<sup>4</sup>: recognising that a long *overland* trek would be necessary to pass from the one sea to the other. How and why they got back to Asia Minor in a single day it would be futile to enquire; and obviously the calendar data of the beginning and end of the voyage are entirely without meaning (but see below, p. 238).

As before, I leave the expression "Torrian Sea" untranslated: it may be the Mediterranean; or it may be the Tyrrhenian Sea. Again, as before, it matters little which we choose!

¶ 170 (= R<sup>3</sup> ¶ 193: same story in different words R<sup>2</sup> ¶ 177). The only details that call for notice in this ¶ are topographical.

*Dūn na mBare* in *Corco Duibne*. No place of this name is otherwise recorded in Corco Duibne as usually defined (Corkaguiney, the northern promontory of Kerry): but the Corco Duibne originally extended beyond that barony, and the expression *Irrus Deiscirt Corco Duibne* "Southern Headland of C.D." suggests that the name of the territory formerly extended over Iveragh as well. This is confirmed by the association with the Skelligs, as was seen long ago by O'Curry;<sup>5</sup> who therefore sought to establish Dūn na mBare in Ballinskelligs Bay. The place-name does not appear to survive there: it is found near Bantry, which is too far to the South. Mr. H. Morris has argued very persuasively<sup>6</sup> for fixing the site on the Sligo coast, north of the Rosses

<sup>4</sup> See Tozer, *History of Ancient Geography* (index s.v. "Caspian"), for history of knowledge regarding this sea.

<sup>5</sup> Battle of Magh Leana, p. 34-5, footnote.

<sup>6</sup> *Journal Royal Society of Antiquaries of Ireland*, lxiii, 69 ff.

promontory; and he has shown that there is actually a complex of identifiable Cessair topography in that neighbourhood. But when shadowy figments like Cessair are involved, topographical traditions move about with the stories, and localize themselves in the neighbourhood of individual narrators: it would be very misleading to take the Find mae Cumhaill topography in Scotland as indicative of the locality of origin of the Find legend. None of the other references to Dūn na mBare in Hogan's *Onomasticon* have any light to throw upon the topographical problem: they are all either one version or another of the Cessair story, or else (as in *The Courtship of Momera*, ed. O'Curry, p. 159) are obviously derived from it. As all the versions of the story agree in placing the site in Corco Duibne, it is a question whether we are justified in looking for it elsewhere than in Kerry: but it may also be questioned whether we are justified in looking for it anywhere in the material world. But see the further suggestions given above, in the introduction to this section.

*Slāb Betha* is identified with "Sieve Beagh" at the junction of Counties Fermanagh, Tyrone, and Monaghan. A presumably bronze-age cairn, on the top of the mountain, is referred to by the Four Masters (A.M. 2242) as the grave of Bith. The cairn was still in existence in O'Donovan's time, though it has since been injured by quarrying. It may have had an influence in shaping the tradition.

*Ard Ladrann* we have already seen (¶ 167).

*Fert Fintāin over Tul Tuinde*. The latter name survives in Tountinna (Tipperary O.S. map 19) on the shore of Loch Derg. Fintāin's grave, however, does not appear to be now extant in the locality. Other traditions as to the topography of this personage are recorded in O'Donovan's notes to the *Four Masters* i, p. 5.

*Cūl Chesra*, identified by earlier writers with one or other of the cairns on Knockma, Co. Galway, has been identified more reasonably by Mr. Morris with a large mound overlooking the town of Boyle, called *Knockadoobrusna*. Here again, however, the topography of fairyland is hardly to be pinned down to telluric sites: the most that we can say is that the mythologies were localized by the story-tellers who narrated them, and that in some cases this artificial process

had a determining influence on local topographical nomenclature. A quatrain quoted by Mr. Morris in support of his thesis is an interpolation: see below, p. 246.

¶ 171. On the names of the women, see the notes on poem XXV, below, p. 246.

*Second Redaction.*

¶ 172. On this paragraph see the notes to ¶ 166. It comes from the original LG, but has been editorially harmonized with the tradition of LO, probably after that compilation had become part of the composite text.

¶ 173. See the notes to ¶ 168. It differs verbally from ¶ 168 to such an extent that it cannot come from the same source, though it narrates practically the same story. Note that the fishermen are named in a different order, evidently dictated by the appended poem. This authority, however, gives much fuller details about these personages, which the prose text in all its versions ignores.

¶ 174. This gives us (a) the title of the Cessair pericope, modified from the opening words of LO (as in R<sup>1</sup> ¶ 169, version of L); (b) the opening words of PA (R<sup>1</sup> ¶ 167, 169, first sentences of each, version of F); and (c) an interpolation from another source, naming Cessair's foster-parent. On this see the introduction to the present section. V's reading, *iar ndilinn* "after the Flood" is probably a mere mistake, but it might perhaps embody a different tradition as to the chronology of Cessair.

¶ 175–8. The PA story of Cessair's departure and voyage, but treated with great verbal freedom, although the influence of poem XXIII prevents serious modifications in the actual sequence of incidents. But the differences in detail are considerable: see the note on ¶ 169.

¶ 179. Here begins the document which in the introduction we have called C<sup>b</sup>. It is parallel to C<sup>a</sup>, the story which R<sup>2</sup> had from the first; and it has been inserted as a block of matter at an early stage of the history of this version, presumably because it added details not given by C<sup>a</sup>.

Comparison between C<sup>a</sup> and C<sup>b</sup> indicates the following

differences:—(1) The foster Saball s. Manual is unknown: the reference to him must therefore be a late interpolation in C<sup>a</sup>. (This does not negative the suggestion made above that Saball was from the beginning an intrinsic element in the tradition: in fact the most reasonable explanation for the interpolation is that the glossator considered him essential to the narrative, and thought that he ought to be mentioned. He knew who Saball was supposed to be: we do not.)

(2) The emphasis on the relationship of Cessair and her friends to Noah. It is interesting to see how this certainly artificial "fact" oscillates between emphasis and oblivion. In R<sup>1</sup> Noah suggests the voyage; in R<sup>2</sup> (C<sup>a</sup>), beyond the bare mention of Noah in genealogical statements—which may here be interpolated—the patriarch does not appear at all. In C<sup>b</sup>, however, the Noah connexion is brought into great prominence. The Flood is prophesied, and there is a laboured description of the rejection of the Cessair party's application for admission to the Ark. But Noah does not counsel their setting forth in an ark of their own: clearly he expects and desires them to drown.

(3) The subsequent council, and the adoption of an eracular "hand-god" (or baetyl), from whom the advice to take the journey comes. This is peculiar to C<sup>b</sup>.

(4) The special mention of two women companions of Cessair, giving three chief women balancing the three men. This also is peculiar to C<sup>b</sup>. One of these women is called Balba (= Banba), showing a reminiscence of the story in the *Quire of Druim Snechta*. The journey presumably followed the same lines in C<sup>b</sup> as in C<sup>a</sup>, as the redactor who took in C<sup>b</sup> omitted it as superfluous.

(5) The party is driven to Ireland by a storm. This is apparently borrowed from the tale of the Spanish fishers. An important difference between C<sup>a</sup> and C<sup>b</sup> is that in the latter Cessair has only one ship (called an "ark"), whereas in the former she has three, two of which are lost with all hands at the landing.

(6) The emphasis laid on the division of the women is a special feature of C<sup>b</sup>, and the subsequent events—the re-division after Ladra's death and the grotesque flight of Fintan—are peculiar to it. The latter looks like a popular "droll," which the scholastic compilers have condescended

to include, possibly for reasons already suggested (*ante*, p. 174).

The play of words in Noah's reply to Ladra (*nī long ladrand in long-sa*) will not escape notice.

A lām-díla was a portable object, possibly an elongated water-worn stone, more or less flattened, a rounded oval in shape, such as were found in a bronze-age burial-carn on Carrowkeel mountain, and also in New Grange when it was opened in 1699.<sup>7</sup> Such objects, like the fetish known as *Cermand Cestach* at Clogher, appear to have been used (as here) for oracular purposes, but the method of their use is not known. The limitation of knowledge ascribed to the idol is interesting: it appears that the writer felt constrained to accord *some* supernatural prescience to the object, but without any special enthusiasm.

Though the C<sup>8</sup> account of the voyage is lost, there is a hint that it was identical with C<sup>9</sup>, differing from the R<sup>1</sup> R<sup>2</sup> version in making the sojourn in Egypt *seven* instead of ten years. For they set forth  $7\frac{1}{4}$  years (*secht mbliadna 1 rāithi*) before the Flood. The seven years are spent in Egypt (or sailing along the coast thereof): the *rāithi*, or quarter year, is distributed over the rest of the voyage. This (see the table, p. 233, above) contains  $18 + 20 + 1 + 20 + 18 + 9 = 86$  days, which is exactly three lunar months of 28-29 days each, a strong argument for the originality of this distribution of the time; a conclusion further corroborated by the symmetry of the numbers. (The calculator has, however, forgotten the 40 days, said to have been spent in Ireland before the Flood.)

*Miledach*, *Bun Suainme*, and *Comar na ttri nūisce*, all denote the place of confluence of the Barrow, Nore, and Suir, and the territory around it. What mythological connexion there may be between the three rivers and the three heroes (or heroines) it is useless to try to guess: but such a place, liable at times to excess of waters, might very well be connected with a localized flood-legend. If Dūn na mBare was

<sup>7</sup> See *Proceedings*, Royal Irish Academy, xxix, § C, p. 334; and the illustration accompanying Molyneux's description of New Grange in his *Discourse concerning the Danish mounts, forts, and towers in Ireland* (Dublin, 1725), p. 203.

on the western coast, this meeting of the waters would have been an inconvenient place for the colonists to assemble; and there must be some reason, now forgotten, for their association with this special place. (See *ante*, p. 172.)

¶ 180. The writer is at the stage of cultural development which regards a name as an intrinsic and essential part of the thing named. "Bun Suainme" was at the time the name of a certain place, although by hypothesis there were no people in the country to bestow the name upon it. Compare the story of the stars in vol. i, ¶ 27, which have their names even before the angels discover them.

¶ 181. Ladra's dissatisfaction, at getting only 16 women whereas his associates got 17 each, appears here for the first time. Note that in *secht mnā dēcc maille fris*, we must assign to *maille* an inclusive meaning, not merely associative ("17 women, of whom she was one").

¶ 183. Fintan's flight is conceived of as starting from the meeting of the three waters—the confluence of the Barrow and the Suir, for the Nore runs into the Barrow about 8 miles above that point—westward through the low-lying seaboard of Co. Waterford as far as Dungarvan Harbour, then, turning northward, crossing the Knockmealdown Mountains (*Slab Cūa*) into Tipperary; then west by north, into Limerick as far as Kilfinnane (near which is *Cenn Febrat*); then turning northward, striking the Shannon somewhere between Limerick and Killaloe, and following it upstream, left-hand to the river, to the goal at *Tul Tuinde* (on which see notes to ¶ 170 above).

¶ 184 is most probably the sequel to ¶ 172 in the original LG. It gives us the bare chronological details about the aborigines which are needful; and leads us back to the invasion of the Milesians, which was the special interest of that document. It adds one more item to the parallel that has already been drawn between the Milesian and the Hebrew history: for it makes the building of Solomon's Temple, which practically inaugurates the history of the Hebrew kings, contemporary with the inauguration of the Milesian kings.

*Third Redaction.*

¶ 186. The awkward *adfeadsam* is to be excised as an intrusive gloss upon *aisneidheam*. The other differences from the parallel texts have already been commented upon.

¶ 187. The Banba story, as we have already seen, was independent of Noah and the Flood. The discrepancy has puzzled the scribes of the R<sup>3</sup> tradition; Banba and her friends were in the country 40 years, two centuries before the Flood, and, therefore, could have had nothing to do with it. They have accordingly made nonsense of the whole episode by interpolating some Biblical extracts about the Flood. The duration of the Flood, according to R<sup>3</sup>—40 years and 1 day, instead of 40 days and 1 year—is a mere scribal slip; but it does not improve matters.

The latter part of this ¶ (from *I cind 300 btiadan*) is the first fragment of the synchronistic tract isolated by Professor MacNeill.<sup>8</sup>

¶ 188. The Capa story, from \*Q—with mere verbal and orthographical differences from the text of F. The gloss *acht chena ni hairmid* must have lost the word *Lebor* before *Gabalu* already in √F\*Q.

¶ 190. Here begins R<sup>3</sup>'s copy of C<sup>b</sup>. It is taken over from R<sup>2</sup>, but with numerous interpolations and variations. The most important of these are—

(1) A sentence making the Flood the penalty for Cain's murder of Abel.

(2), in M, a reference to the endogamy attributed to Noah's domestic ménage, otherwise known only from glosses in R<sup>2</sup> (¶ 11).

(3), in M, a gloss emphasising Fintan's fraternal relationship to Noah. In B he is Noah's nephew, as in R<sup>2</sup>.

(4) The answer of Noah to Ladra has become corrupted. *Ni leam do comus* should be *Ni liom* [or, as in R<sup>2</sup>, *nimtha*] *a chomas*. The *a* has become *do*; and we must now translate *comas* “control” [see Meyer, Contribb. s.v. *commus*]—“I have no control of thee, am not thy keeper.” In M, *Ni fillem do cumachtaib*, here provisionally translated, “We would not stoop to the Powers” [to petition for thy deliver-

<sup>8</sup> *Proceedings R.I.A.*, xxviii, C, p. 123 ff.

ance] has apparently grown out of *Ni lium a cumas*, the *s* of the last word having been read as though *s* (= *acht*).

(5) Addition in M of a petition of Cessair on her own behalf, and an extension of Noah's punning remark about the “ship of thieves” to include the whole company, and not Ladra only.

¶ 192. The evolution of the sea Mara Hén and of the island Meroen is a good illustration of what was said above, p. 175, about the instability of proper names.

¶ 193. The lacuna in both MSS. of R<sup>3</sup>, in the passage describing the death of Ladra, is hardly to be attributed to a sense of prudishness such as induced the translator of the parallel text in the *Book of Fenagh* to render *atbath do fhurail banaich* by “he died of female persecution”! M here inserts a note about a son of Bith named Bath, which professes to explain a current saying. It shows that there were other elements in the Cessair saga of which our compilers made no use. The *well* of Dūn na mBare does not appear elsewhere.

The rest of the extract from C<sup>b</sup> follows on to ¶ 196 with no point worthy of special notice.

¶ 197. On the names of the women, see the notes to poem XXV. The note at the end of the paragraph apparently expresses an annotator's scepticism regarding the other antediluvian colonists.

¶ 198. This is the first paragraph of one of several tracts in which Irish “history” is placed in a setting of world-chronology, based on the compilation of Eusebius, as it is preserved for us at second-hand in a Latin translation by Hieronymus, and also in an Armenian version<sup>9</sup>; the original Greek text survives in fragments only. The Irish version correctly reproduces the dates here, except that the reign of Semiramis is wrongly written *xlu.*; it should be *xlii*. For Zaineus, the alternative name of Ninias, we should read *Zames*, as we find it in the relevant fragment of the Greek, preserved by Syncellus, and also in the Armenian translation.

<sup>9</sup> I use Scaliger's edition (Leyden, 1606) for the Hieronymian version, and Aucher's edition (Venice, 1818) of the Armenian translation.

Hieronymus has *Zameis*. The complete text of this Irish tract will be found in the *Book of Lecan* (faes. fo. 186 d 46 ff.): it is a different document from Professor MacNeill's chronicle, for which see note to ¶ 187 above.

## VERSE TEXTS.

## XXI.

Anonymous poem, put into the mouth of the antediluvian Fintan. Metre: very faulty, but reckoned as *crō cummaisc etir rindaird ocus lethrannaigecht*. The formula is 6<sup>2</sup> + 5<sup>1</sup>, the short lines rhyming: but the long lines sometimes end in monosyllables, as in quatrains 3, 12, or in trisyllables, as in 4, 6. In the first stanza, the scansion of line 695 is obscure: *cūa-fiar* must be treated as one syllable. Line 697 is short of a syllable, and is probably corrupt.

(2) 699. The false reading in R<sup>2</sup> is probably due to someone whose ear had been led astray by the imperfect line 697 preceding it, and who tried to bring this line into conformity with it.

(3) 703. Another imperfect line, lacking a syllable; and once again R<sup>2</sup> has modified line 705 to conform to it metrically, as well as to carry through the formula of the statement in the lines preceding and following [his mountain, (his height), her nook].

(4) 708. Though the name Druing appears several times in Irish toponymy, it is not otherwise recorded anywhere that could be described as being underneath Tul Tuinde. We must, therefore, treat the word as dative of *drong*.

(6) 715. This is the order of words in all the MSS., but for metrical reasons it should be emended to *Missi sund i nÉirind*, as in the following quatrain.

(8) 726. *Irrus thiar*, that is Irrus Domnann (Erris, Co. Mayo).

(10) 731. The prefixed *iarsin* in all the MSS. is impossible metrically: it has clearly crept in from the two preceding quatrains. Fintan's lack of sustenance until the arrival of the Túatha Dé Danann has no parallel in the prose texts: otherwise the poem adds nothing to our knowledge of the episode.

## XXII.

Metre *debide scāilte*, with the loose construction of *óglachas* in which the number of syllables in the rhyming words is not strictly regulated.

(2) 749. *dinn* must be translated *natural* stronghold here, if we are to make exigent claims on the poet's logic: for by hypothesis there had been no one to build artificial fortresses before the arrival of Capa and his friends.

(6) 766. Lī-indber is the mouth of the Bann. This couplet expresses compactly that, starting from that northern point, they explored all Ireland and so ultimately worked their way back again to Spain.

## XXIII.

Metre *debide scāilte*, of superior construction to the preceding poem: The only points to notice about it are that it makes Meroe an archipelago of islands (782): calls the vessel of Cessair an ark (785): and recognises the existence of land between the Caspian and the Cimmerian seas, though it does not explain how Cessair navigated her vessel over it.

This poem and the next are probably parts of the same composition; and they appear as one in K. K<sup>1</sup> (i.e., the first quatrain of the poem in K) = XXIV<sup>1</sup>; K<sup>2</sup> = XXIII<sup>1</sup>; K<sup>3</sup> = XXIV<sup>2</sup>; K<sup>4</sup> is a remote variant of XXIII<sup>2</sup>; K<sup>5-7</sup> = XXIII<sup>3-5</sup>; and the rest follows, corresponding with the remainder of XXIV (interpolating a quatrain before the last).

(1) 779. K follows R<sup>2</sup> in reading *cid dia*, and adds the needless gloss *cidh im a ttanaicc si, no cia la tainicc?* 780. *Fo lī* K, as in R<sup>2</sup>, glossed *ar a mbaoi deghgne*. 781. *Sēn* for *scēl* is probably the true reading, being in K as well as R<sup>2</sup>R<sup>3</sup>. K's gloss *lion luinge no lucht luungi, no bae sen garbh ar a ttangatar* seems to presuppose a word *sēn*, meaning "troop, company."

(2) 783. K's version of this quatrain is as follows—

|                                |                               |
|--------------------------------|-------------------------------|
| Bai mar atberat baird:         | fri toebh cech airir iomaird, |
| ocht tuath dece i mbaire, nirb | os muincind mara mor-Caisp.   |
| aise:                          |                               |

the first line glossed *mar aderit na heolaigh*, the third *nirb aithiseach no imdeargthach*; and *os muincind* glossed *os uachtar*. The last couplet is as in R<sup>2</sup>.

(3) 788. K has a corrupt reading *ccuimm* for *trom*, glossed by guesswork *i ccuim no i fosgad Mara Cimerdha*. *Riacht* is a dissyllable, but some scribes have made it a monosyllable and inserted *in* to mend the metre. 790. K follows R<sup>2</sup> in reading *Siria*.

(4) 791. K's reading of this quatrain follows R<sup>2</sup>.

(5) 797–8. K's reading is a modification of R<sup>2</sup>: *Satharn for coicced decc gle* (i. glan no follus): *tanicc d'ascnam* (i. tanuig si do eimniughadh) *criche*.

#### XXIV.

Metre: *debide scāilte*.

(1) 799. *don tür tind*, glossed *don iarraigh tinnesnaigh* K. K's readings in this poem follow those of R<sup>2</sup> as a rule. 801. *na cucht cain*: *fo cucht eain* K, glossed *fo ghne caoin no taithnemhaigh*. It is not quite clear whether the "eucht" is referable to Cessair or to Ériu. 802. *codal-glain*, glossed *croicenn-gloin* K.

(2) 803. *Ass* in the sense of "out of," "forth," which it frequently has after verbs. 804. Here again Meroe is treated as an archipelago.

(3) 808. K, reading *fri recht*, glosses *fri dlighedh no fri riocchain co rogarcc*. 809. *grinn* is the reading of R<sup>1</sup> R<sup>3</sup>, but the *granda* of R<sup>2</sup> gives better sense. K has *graindi*, and glosses *ro tiomsaigh nō ro tiomáin an gaoth iad i modh cruinn*, presumably meaning "in a roundabout way." 810. K fatuously glosses *ar imorchor* by *ar ionchar muiridhi no ar sechrán*: apparently analysing the word into *im-muirchor*.

(5) 815. *Ladra* is described meaninglessly as "sufficient" merely to provide a rhyme for *mōr*. The exigencies of verse have in any case driven the poet to take refuge here in *ōglachas!* And in line 817, wanting an adjective of disapproval to rhyme with *Ladrand*, he is compelled to fall back on the overworked and here scarcely appropriate *gand*. K expresses his bewilderment thereat by glossing this word

*ba gniam goirt, no tinn, no tiachair*. 817. K substitutes *do forail banaigh* for *do dul chuca*, a reading not found in any of the pre-K versions.

(6) 821. *fri sāiri seng* appears to mean "with slender nobility": K, thinking of *fōaim* in connexion with *taesat*, and joining *sāiri seng* to *mnāib* (both being governed by the same preposition), gives the wild gloss *as iat ceidfir do luigh no do righne feis, re mnāib saora seanga i nErinn o thūs*. *Taesat fri mnāib* "they came with women" hence, foregathered, consorted with women.

(7) 823. *benn* is glossed by K *rug Bioth ar a roinn do na mnaibh*, which suggests a misunderstanding of the epithet. 825. It is straining language to describe "Sieve Beagh" as being in the N.E. of Ireland, nor does it stand above any "stately sea" (Loch Erne is rather too far away). Assuming the correctness of the identification, the geographical indications here must be dictated by metrical exigencies. 826. *thiugradus* with a variety of spellings, is glossed i. *tanaic a dedhen-cheim* ("last step" with *gradus* in mind): "*tiugh*" *deidhenach*, 1 "*rathus*" *cion*, i. *a cion deidhenach basaigteach*. The latter part of the gloss seems to hit the nail: *rathus* is a legal term (= liability), see Atkinson, *Glossary to Ancient Laws*. The last liability is, of course, death.

(8) 828. *co lín ngretha*, glossed *co n-iomat ngaire i. occa caoineadh*. This seems to be a correct rendering. *Lín* is masculine, but here causes nasalization of the following initial.

(9) 831. K has *atlai*, glossed *ro elaid*, for *doluid*—a reading not found in the older MSS. 832. *fa sūan saim*, a cheville meaningless in this connexion, but presumably a sort of quasi-etymological anticipation of *Bun Suainme* in the following line. 833. *re sním slat*. *Sním* means (1) trouble, (2) spinning, wrenching, creaking; *slat* means a rod, branch, reed, or the like. The expression may be either descriptive of the site, as a place "of creaking of branches" or else a suggestion of the way in which Fintan crossed the waters of Bun Suainme "with [a raft of] weaving of rods." Such an operation would be familiar in Ireland: rods were woven to form the wattle structure of the walls of huts, and also to

provide the footings of crannog-structures. K, who glosses the passage *re sniomh do dul ina fearrdha*, seems to have understood it in a grotesque sense best forgotten.

(10) 835. Here *iar* is used in the less usual spatial sense "behind." *Airthir* means "front part"; as applied to mountains, the brow, breast, or bluff. *Nūall*, usually "outcry, noise," is here glossed *radh* in K.

(11) 841. *iar ffeis* is understood by K to mean "dwelling, or adultery, or feasting." 842. *na hēcmais* may mean "in her absence" or "absent from her." There is no reason to prefer either rendering to the other.

(12) 843. *Achar* is glossed by K *do rinni sī ēccaoini no ēigem gēr no linn no luinn no tren*.

(12 A). The following quatrain, not found in any ancient MS., is here interpolated by K—

|                              |                                  |
|------------------------------|----------------------------------|
| Athnaicset na mna ar dile:   | sethnuch soer na hinghine;       |
| Isin carn os Büill messaigh: | cor lil a hainm o Aird-Ceassair. |

glossing *athnaicset* by *adhnaicset*, *sethnuch*, etc., by *corp onorach na hinghine*, *no corp uasal*, and *massaigh* by *iasccach no bradanach*.

847. K, following the reading of R<sup>2</sup>, glosses *fechta* by *turusa*.

(13) 848. The plural *aideda* (*oidedha*) appears in K, but not in any other of the older MSS. But perhaps the *a* was lost early before the possessive pronoun following.

## XXV.

Metre, a loose form of *Sētrad mōr*, in which the internal rhyme is neglected. As in XXI, the "poet" speaks in the name of Fintan.

The composition is a list of names, compiled for mnemonic purposes. The frequent alliterations and assonances (Sell-Della, Fodarg-Rodarg) show that the list in its present form is artificial; and the numerous variants prove that it is very corrupt. Moreover, some of the words seem to have been adapted from sentences which were embedded in some previous form of the list (e.g., *Duib Addeos* in the "Bith" group, which K quite naturally glosses *inneosat*, but which

must be treated as two names, because otherwise it would be impossible to fill up the number of seventeen). Compare *Asdia Cuimniu Gudsain* in some versions of the list of languages, *ante*, p. 150. *Rodarg Rinne Iachor Ain Irrand Espa* looks like another such sentence: with a little adjustment it could be made to mean "Rodarg who made a noble boundary in a part of Spa[in]." Further, the numbers of  $17 + 17 + 16$  have been made up by repetitions. *Tamall*, *Tam* in the "Fintan" group corresponds to *Tamall*, *Tanna* (which is so printed here, after L, but in other versions appears as *Tamall*, *Tama*) in the "Bith" group; *Rodarg* appears both in the "Bith" and in the "Ladra" group; and *Aba* at the head of the Ladra group (which certainly ought to be *Balba* or *Banba*) corresponds to *Aba* or *Abla* in the Fintan group.

This being so, and no earlier form of the list being available, it would be futile to endeavour to conjecture—for we could do little more—the shape in which it was first drawn up. But in its original form it was probably as old as the rest of the story, and was an essential part of it. For, as has already been hinted in the Introduction, we must assume that originally Cessair and her companions survived the Flood and re-peopled the earth. The extension of the Flood to Ireland, and its drowning of the company, is artificial, to bring the story into accordance with the postulated teaching of Holy Writ. The fifty women were undoubtedly meant to be the mothers of the post-diluvian human communities: one line in the "Ladra" list shows this quite clearly—

"Gothiam, German, Aithne, Inde,"

where it is easy to see names eponymous of Gothia, Germania, Athenae, and India. Elsewhere we have Cipir (= Cyprus), Torrian (= Tyrrhenia), Traige (= Thracia), and possibly some others which corruption has rendered less obvious. And it may be further suggested that the partition among the three men is late and artificial.<sup>9</sup> The original story knew

<sup>9</sup> But it shows a parallelism, which may mean anything or nothing, with the distribution of the post-diluvian nations among the three sons of Noah.

of only one man (Adna "the ancient," afterwards Ladra) with one wife, daughter of Bith ("cosmos"), and a number (not necessarily fifty) of subordinate women. Adna being son of Bith, he is consequently brother of Cessair (a relationship attributed to Ladra by an interpolator in ¶ 196). We seem here to be on the track of a myth of a divine brother-sister union, comparable with the connexion of Zeus and Hera, or with those of the cosmogonic ennead in Egyptian mythology. The married pair in time became a triad, for certainly Cessair = Bairrlind = Banba [= Fotla = Ériu]. After the Flood the man united with all the women—there is possibly a hint of this in Ladra's "excess of women," although in the end he actually had the smallest number—and became the progenitor of the peoples of the world. Further than this we cannot go, but there is a considerable potential interest in the list, as an early compendium of geographical knowledge; though its manifold corruptions have deprived it of most of its kinetic value.

## XXVI.

Metre: *Debide scāilte*. This quatrain also appears in Keating (I. v. 1) with slight verbal differences, the most important of which is the substitution of *Nionuaill* for *Manuaill*.

## XXVII.

This quatrain in the form here given is metrically corrupt, but is meant to be *debide scāilte*. A better version is given in M in the Partholón section (poem no. XXXVI).

## XXVIII.

Metre: *debide scāilte*. Carn Cessra is sometimes used, as more or less synonymous, for Cūl Cessrach, see Hogan, *Onomasticon*, s.v. Carn Cesra. Carn is such a common place-name in Ireland that it gives no real help in the discussion of the topography of the story. The quatrain also in Keating, I. v. 3.

## XXIX.

Metre: *debide scāilte*.

## LIBER PRAECURSORUM.

The section now before the reader is the second of the two originally independent narratives which (as we have seen in the Introduction) break into the middle of the history of the Milesian Invasion. In the *Historia Brittonum* of Nennius this document is thus summarized: I translate from the Harleian text, as printed by Faral:<sup>1</sup>

"Now first came *Partholomus* with 1000 persons, both men and women, and they increased till they were 4000: and an epidemic came upon them, and in one week they all died, and not even one remained of them.

"Secondly *Nimeth*, a certain son of Agnomen, came to Ireland, who is said to have sailed for a year and a half upon the sea: afterwards he took harbour in Ireland, having suffered shipwreck, and he remained there for many years: and once more he put to sea with his followers and returned to Spain.

"Afterwards there came three sons of a Spanish soldier (*militis Hispaniae*) having thirty ships and thirty wedded couples in each ship, and they remained there for a space of one year. Afterwards they behold a tower of glass in mid-sea, and they were beholding men on the tower, and were seeking to speak with them, but these would never answer: so in one year they set out to assault the tower with all their ships and with all their women, except for one ship which suffered wreck, and in which were thirty men and as many women. The other ships sailed to capture the tower: and when they had all alighted upon the shore which surrounded the tower, the sea came upon them and they were drowned; not one of them escaped. Of the crew of the ship which was abandoned by reason of the wreck, all Ireland was filled unto this day. Afterwards people came, little by little, from regions of Spain, and occupied many territories.

<sup>1</sup> *La légende arthurienne*, iii, p. 11.

"Last of all came Damhoetor (into Britain) [and dwelt there until this day with his whole progeny]. Istoreth son of Istornus with his followers held Dalrieta; Buile and his followers held *Eubonia Insula* [Isle of Man] and other islands around; while the sons of Liethan found possession in the region of the Demeti and in other regions, that is Guir Cetgueli, till they were driven by Cunedda and by his sons from out of all the regions of Britain."

Nennius then proceeds to narrate a much perverted version of the adventures of Nel and his successors in Egypt, nearly, though not quite, as corrupt as that prefixed by Fordun to the *Scotichronicon*. With this we need not trouble ourselves. The foregoing extract shows that *Liber Praecursorum*, by the time of Nennius, was taking shape much as we have it; though Nennius evidently quotes some of it from memory, and has confused certain of the details. Partholon and Nemed are clear, and the departure of the Nemedians from Ireland is also clear. The next invasion of Nennius obviously shows confusion with that of the Milesians (*militis Hispaniae* = Mil of Spain); it must, however, correspond to the FirBolg. The incident of the Tower of Glass is a mixture of the two doublet stories, of the Tower of Gold and the Tower of Conaing, which appear in the Nemed section.

The text relating to "Damhoetor" reads as follows:—*Nouissime uenit Damhoetor et ibi habitauit cum omni genere suo usque hodie in Brittaniam*. The first three words form the only genuine part of this sentence. Some one added *in Brittaniam* (it should have been *in Hiberniam*): and then another scribe interlined *et ibi . . . hodie*, which has now broken most awkwardly into the text. The tale of dispersion with which this paragraph closes can be no more than a bad memory of the story of the scattering of the FirBolg into various islands.

"Damhoetor," *damh ochtar*, which Nennius has taken for a personal name, means "a troop of eight persons." We cannot determine which of the series of Invasions is intended; for it is suggestive that this numerical grouping persists throughout them all. The expression is applied to the people of Partholon in the *Dindsenchus* poem on Inber in Buada

(Gwynn, M.D., iii, 418). In ¶ 248 we find *Nemed-ochtar*; and other examples will meet us from time to time. Remembering that these tales are theological rather than historical, we seem here to be on the track of a primary group of eight deities, comparable with the central ennead of Egypt or the *di consentes* of Rome.

The story of the Precursors was in a more fluid condition than the alleged history of the Milesians. This is a natural result—and incidentally a demonstration—of the varied origin of the two documents. We have seen, in the Introduction to vol. I, that the story of the Milesians is from the first an artificial product, primarily the work of an individual writer, and anchored to the Israelite history upon which it is founded. The story of the Precursors is more of the nature of genuine folklore, no doubt artificially worked over, but still preserving some germs of a real, though unhistorical, tradition. Fortunately it never received a final literary form: the two recensions, R<sup>1</sup> and R<sup>2</sup>, are almost as different as they well can be, within the necessary limitations imposed by telling the same story. They are here far more diverse than in the "Milesian" portion of LG, or even in the section which deals with the Antediluvians. This divergence, it is unnecessary to point out, makes them all the more valuable.

As will be more clearly shown in the analyses prefixed to the successive sections, *Liber Praecursorum* is capable of further analysis, with at least two component and parallel constituents. The Partholon-Nemed tales form a single group, corresponding to the FirBolg-Tuatha De Danann tales; the pairs are doublets of one another, although redactional interference has obscured their mutual relations.

The Partholon and Nemed sections seem to have been absent from \*Q. It is possible that it never contained them: but on the whole it is most likely that the neglect of \*Q by ∞ R<sup>3</sup> in these sections is due to a further mutilation of that fundamental manuscript, which compelled him to rely exclusively on R<sup>2</sup> in this part of his work. The loss of the first folio of \*Q would leave its conjunctive loose, and under a grave risk of being lost also: it is more than probable that this further calamity actually occurred before ∞ R<sup>3</sup> began his operations. Calculation, based on the data collected in

Vol. I, pp. 10–13, suggests that in a gathering of three diplomas (six leaves) at the beginning of \*Q the matter would be so distributed that a large part of the end of Partholon and the beginning of Nemed would have been contained on the sixth folio, which would be the conjunctive of the lost opening leaf. This gives a further hint towards the reconstruction of \*Q.

The “lowest common measure” of the two parallel stories will to some extent put us in possession of the genuine folklore underlying the artificial form in which the documents have, unfortunately, been delivered to us. It must be understood quite clearly that there is not a single element of genuine historical detail, in the strict sense of the word, anywhere in the whole compilation. After many efforts, I find myself forced to the conclusion that it is altogether chimerical to attempt to draw any correlation between the successive waves of historical immigration, to which Archaeology and Ethnology introduce us, and the wild tales contained in this book. These latter are partly mythological, partly ritual in their origin; and it should be obvious that this gives them an enormous value, which they would not possess if they were merely dull narratives of pointless slaughter and silliness such as, on the surface, they appear to be.

#### SECTION IV.

##### PARTHOLON.

###### *Introduction.*

The origin of this, the first section of *Liber Praecursorum*, has been a matter of frequent discussion on account of the remarkable name borne by the leader of the expedition. The initial P shows that the name is not Goidelic; some critics have sought an aboriginal, pre-Goidelic origin for the name and for the associated legends, while others favour a late (Christian) origin. The name is actually used in Irish Christian literature to represent the ecclesiastical *Bartholomeus*: and whether this is an original equivalent or a mere adaptation of an existing vocable is the question which is the essential kernel of the dispute.

The articles of Van Hamel (*Revue Celtique*, I, 217) and Thurneysen (Z.C.P., xx, 375) summarize all the available literature possessing any value; and although in details of interpretation they take opposite views, these articles collectively produce the impression that what we have is a drastically artificial elaboration, by scholastic pedants, of primary folk-traditions.

At the end of all the discussion, however, the name of Partholon still remains unexplained; unsuccesful efforts by Hieronymus and Isidore to find the etymology of the name of the apostle Bartholomew have in one way or another influenced the treatment of the saga in the hands of the native historians. By this route, perhaps, if we adopt a suggestion of Thurneysen, the hero has become “son of Sera” (= “the Syrian”)<sup>2</sup> and is thus linked to the Milesian pedigree.

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<sup>2</sup> But see *ante*, p. 129.

Thurneysen considers the *Dindsenchus* element to be so prominent in this narrative as to be primary: the various personages after whom lakes and mountains are named having been invented to explain those names, and not *vice versa*. Undoubtedly this aspect of the subject is of great importance, and must not be lost sight of; in any case, actual narrative, in this story, is evidently reduced to its lowest terms. But as we shall presently see, there are other elements in the complex which have an equal claim to consideration. Besides the *Dindsenchus* material, Eusebius has supplied the synchronistic chronology, and Orosius the "Inber Scene" with which he has pestered Irish historical tradition. These are enough to show that we must make allowances for pseudo-learned artificial manipulation.

We shall be in a better position to consider the significance of this narrative after we have analysed its details.

#### *First Redaction.*

Partholon's parentage, date of arrival, synchronism with Abraham (¶ 199). He comes with three sons, Laiglinne, Slanga, Rudraige, who are eponymous of certain geographical features (¶ 200), as is also an unexplained Fea, one of his company, the first to die in the country (¶ 201). The settlers are attacked by mysterious beings called Fomoraig, who are defeated (¶ 202). Seven lakes burst forth (¶ 203) and four plains are cleared (¶ 204); and then Partholon and his following, who have by now amounted to 9,000 persons, all die of a plague. His nephew Tuan is the only survivor; it has been found necessary to invent him in order to explain the preservation of a story about an annihilated community (¶ 205). Here, probably,  $\infty R^1$  ended: but a paragraph has been added giving a totally different account of Partholon's family (¶ 206), and another, in which Partholon appears as a "culture-hero," the originator, in Ireland, of certain details of civilization (¶ 207).

#### *Second and Third Redactions.*

In this and the following section these two redactions can be taken together.  $R^3$  is here an interpolated  $R^2$  text, doubtless because, as we have seen, \*Q failed  $\infty R^3$ , being mutilated at this place. In this section:—

¶ 208 corresponds to ¶ 199 in  $R^1$ , but is greatly expanded, and in detail has nothing in common with it except some verbal coincidences, possibly accidental.

¶ 209: a similarly expanded account of Partholon's genealogy, his origin in Sicily (changed to "Mieil" by a confusion of Σ and M in some Greek geographica glossary),<sup>2</sup> and the details of the voyage to Ireland.

¶ 210 corresponds to ¶ 200 in  $R^1$ , but is again verbally independent of it; the names of the wives are added; some additional names are interpolated in  $R^3$ .

¶ 211 explains Partholon's exile as due to an act of parricide, and the final plague as a penalty for that crime. This paragraph reads like the end of an independent narrative: its material is quite foreign to  $R^1$ .

¶ 212 ( $R^2$  only) corresponds to ¶ 207 ( $R^1$ ), but is quite independent of it both in matter and in manner. The same may be said of ¶ 213 (here also in  $R^2$  only) which in a like unconformable manner corresponds to  $R^1$ , ¶ 202.

¶ 214 enumerates the four plains of ¶ 204 ( $R^1$ ) but in a different order, and with extensive orthographical variations in the names.

¶ 215 tells of Fea ( $R^1$  ¶ 201) again with extensive

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<sup>2</sup> A synchronistic tract in the *Book of Lecan*, which is quoted at ¶ 230 (on which see the notes), tells us that Partholon—as well as all the subsequent invaders of Ireland—came from "Sociainia" in "Seeithia Clochaid" (Scythia Petraea).

additions, and with no more than accidental verbal coincidences.

¶ 216 has a little more in common with R<sup>1</sup> than its doublet ¶ 213, but is still independent of it. ¶ 217–8 form a sequel to it found only in R<sup>3</sup> (¶ 217 in M only). ¶ 218 is the same as ¶ 213 in R<sup>2</sup>.

¶ 219 enumerates the lake-bursts of R<sup>1</sup> ¶ 203, again in a different order and with greatly expanded details.

¶ 220 gives the death of Partholon (¶ 205 R<sup>1</sup>) but again with a complete difference of matter and of manner. The story is repeated in ¶ 221—the third repetition of the narrative in this composite recension!

¶ 222 tells the full story of Tuan (of whom we had only a bare mention in R<sup>1</sup> [¶ 205], which may possibly be an interpolation).

¶ 223 is identical with ¶ 206: both versions have borrowed this irrelevance from some common source.

¶ 224–5, an interpolation in R<sup>3</sup>, with an additional short paragraph (226) in B, greatly expanding the previous lists of Partholon's companions. M then adds the story of Partholon and Delgnat, told in K but not elsewhere in any ancient version of the text; and gives one more version of the Tuan story. The text ends with the first long instalment of the ancient synchronistic chronicle, to which Professor MacNeill first called attention.<sup>4</sup>

From the above analysis it is clear that R<sup>1</sup> and R<sup>2</sup>R<sup>3</sup> follow entirely different versions of the tale: even in the order of the paragraphs the two texts have little in common. It is also clear that the tale was extant in other forms as well, some of which were laid under contribution, especially by the school of R<sup>3</sup>: with the effect of giving that version a formlessness reminiscent of *primaeva*l Chaos! The foregoing facts may be summarized thus in tabular form:

<sup>4</sup> *Proceedings, Royal Irish Academy, xxviii, C, p. 123.*

| Incidents   | R <sup>1</sup> | R <sup>2</sup> R <sup>3</sup> |
|---|----------------|-------------------------------|
| P.'s parentage, date of arrival,<br>synchronism with Abraham,<br>companions | 199            | 208–9, 224–6                  |
| P.'s three sons   | 200            | 210                           |
| P.'s parricide  | —              | 211                           |
| Fea   | 201            | 215                           |
| Fomoraig  | 202            | 213 (R <sup>2</sup> ) 216–8   |
| Lakes   | 203            | 219                           |
| Plains  | 204            | 214                           |
| Plague  | 205            | 211, 220–1                    |
| Tuan  | 205            | 222, 236 (M)                  |
| P. = Mil  | 206            | 223                           |
| P. = Culture Hero   | 207            | 212 (R <sup>2</sup> )         |
| Delgnat   | —              | 232–5 (M)                     |
| Synchronisms  | —              | 227–31                        |

Throughout R<sup>2</sup> R<sup>3</sup> give much fuller details than R<sup>1</sup>.

Reviewing these, the first point we notice is that the Cessair and Partholon stories must have developed independently of one another, and that the Cessair tale cannot have been originally a part of *Liber Praecursorum*. If it had been, Cessair's Fintan would have been available to carry on the record, and the invention of a second immortal, Tuan, would have been superfluous.<sup>5</sup> In connexion with such stories as this of Tuan, it may be worth while recalling the legends of the exploits of certain Indian fakirs. In Stoll, *Suggestion und Hypnotismus*, p. 76 ff., we read of such a person who simulated death and was buried for forty days, after which he revived: and at pp. 82–3 there is a tale of another, found buried and resurrected in the same way, "who told many tales out of the ancient life."

In the second place, the Partholon story is *not* independent of the tale of the FirBolg. Two of Partholon's sons, Rudraige

<sup>5</sup> In ¶ 236 there is a suggestion of an identification of these two personages, but this must be due to a harmonistic redactor. The identification is also adumbrated in ¶ 205, where a (probably interpolated) sentence makes Tuan narrate, at the end of his career, the invasions, *including that of Cessair*. Nennius apparently had no knowledge of Tuan, or disbelieved in him.

and Slanga, reappear as leaders of the FirBolg. On the other hand, the duality Gann and Sengann, who appear in the Nemed story as Fomorian enemies, along with a third member of the group, Genamu, are associated with Rudraige and Slanga as FirBolg leaders. As we shall see later, the line between the FirBolg and the Fomorians is not clearly drawn. The former are the children of Dela son of Lot: More mae Deled (the difference of declension must be acknowledged, but it does not necessarily present an insuperable difficulty in the way of an ultimate identification) fights with the Fomorians against the Nemedians, and the name of Lot is prominent among the Fomorian opponents of Partholon.

The character of the Fomorian invasion is the crucial problem in estimating the nature of the Partholonian episode. Who were these beings, and what is the meaning of their hostility to the successive occupations of Ireland (with the significant exception of the FirBolg)?

First as to their origin: of this there are two versions current.

(a) They were indigenous; apparently local beings, demoniacal or quasi-human, who resented the arrival of foreigners (¶ 202 = ¶ 216).

(b) They were of foreign origin; they came from a land so far (¶ 213) that their voyage to Ireland lasted 200 years, during which they had nothing to eat but sea-produce (birds and fish).

Their place of origin is called *Sliab Emor* (*Amor* in DindSenchus, *Ughmōir* corruptly in Keating). This cannot be anywhere within Ireland: there is nothing to commend the suggestion (in Hogan's *Onomasticon*) that it was somewhere near Loeh Da Caech, based on a DindSenchus poem (MD, iii, 184) which the editor of the *Onomasticon* has misunderstood. The whole point of the story there told (which is unknown to the LG canon) is that the invaders came, to the lake named, from somewhere else. (In another respect the poem is at variance with the LG tradition, in that it makes the invaders attack the Milesians, not the Partholonians). If it be necessary to seek any terrestrial identification for *Sliab Emor* (as it is envisaged by the Christian historians who have systematized these tales) we

might perhaps suggest Mount Hermon; the association of that mountain, in apocryphal literature, with the Biblical Antediluvians and with the fallen angels, might indicate it as a suitable place from which to derive the uncanny Fomorians.

According as these people are or are not indigenous, their arrival is not or is spoken of as an "invasion." This is specially the case in ¶ 213, 218, where it is called *Sechtgabāil* "seven-taking." We are not to understand "Seventh Taking," in spite of the interpolation ¶ 218 in R<sup>2</sup>:<sup>6</sup> in fact the Fomorian invasion cannot by any method of calculation be numbered as the seventh, unless we are to suppose that it was originally an invasion after the *Milesians*, and that it was transferred subsequently to the place where we now have it. In numerical order it would be the third taking, or, if the shadowy Antediluvian tales are all counted in, the sixth.<sup>7</sup> It may possibly be that the Scandinavian raids have coloured the traditions, and that this has led to an uncertainty as to the exact chronological sequence of the story. But beyond doubt we are not occupied primarily with a contest between human combatants, although the historians have laboured to tie the event down in time and in place. The date of the battle is (a) in the third year of Partholon's occupation (¶ 202, 216) or (b) unspecified (¶ 213). Keating has misunderstood the story, and has supposed that the Fomorians arrived 200 years before Partholon, the diet of fish and fowl being consumed in Ireland.

The invaders are described as having single arms and single legs (¶ 206, 216) to which R<sup>2</sup> in ¶ 216 adds single eyes. These deformities do not appear in ¶ 213, 217, but that may be because they had already been specified, and did not need to be repeated.

This is enough to show that we have to do with non-human personages. Supernatural beings are often imagined as being

<sup>6</sup>Or of the enumeration of seven conquests made in ¶ 166, by counting the three sub-divisions of the FirBolg separately.

<sup>7</sup>Nor can the expression mean "an invasion by seven persons" as that conception would not be expressed in any such way, and even if it were, such an interpretation would not greatly help us. We must be content with admitting that we do not know what *secht-gabāil* means.

in some way defective:<sup>8</sup> the démonic Ghormuhas, who enter into the folklore of the aboriginal Santals of Chhota Nagpur, have a close analogy to the Fomoraig.<sup>9</sup> Persons casting spells are sometimes represented as putting themselves, so far as possible, into the same state—standing on one foot, gesticulating with one hand, closing one eye, and speaking a formula in one breath<sup>10</sup> (for examples see R.C., xii, 98, xxi, 156, xxii, 581; also the note, ib. xxi, p. 395: see also O'Davoren's *Glossary*, ed. Stokes in *Archiv für Celt. Lex.*, ii, s.v., *corrguinecht*, and references there.)

Their leader is said to be one Cieul (the name is variously spelt), on whose parentage our authorities disagree profoundly, and to whose name an adjective is appended which denotes some peculiarity in his leg or his gait. He has a mother called Lot the Active.

These names reappear suggestively elsewhere. As we have seen above, Lot, turned masculine, is the father of Dela, who is father of the FirBolg leaders. Cicul, turned feminine, appears in the story of Da Derga's Hostel as the wife of a certain Fer Caille. Van Hamel and Thurneysen have both called attention to this fact.

<sup>8</sup> See for example J. G. Campbell, *Superstitions of the Scottish Highlands*, p. 15. Compare also the magical pig without ears or tail in the story of Diarmait and Gráinne (Preservation Society's edition, part ii, p. 42)—a story which, though extant only in a modern form, possesses many archaic features.

<sup>9</sup> C. H. Burgess, *Folklore of the Santal Parganas* (London, 1909), p. 132. In the journal called *Discovery*, vol. xvi (1936), p. 185, there is an interesting paper by Capt. Wm. Hichens, entitled "Demon dances in E. Africa." The inhabitants of the neighbourhood of Mombasa and Zanzibar live in a life-long terror of many kinds of demons, and a hysterical "possession" by these beings is a frequent phenomenon. Among these demons there is a group of one-armed, one-legged and one-eyed spirits called *milhot*, who are "of stealthy habits and great malevolence." The whole article, which includes details of the dances by which these evil influences are counteracted, is of extreme interest and suggestiveness: I must express my acknowledgments to Dr. F. H. Maberley for bringing it to my notice.

<sup>10</sup> The games of children sometimes reproduce the serious pursuits of their elders of former generations, so it may be just worth while to remark in passing that I have seen, in Donegal, children amusing themselves by challenging one of their companions to repeat a rhyme or a jingle a certain number of times without drawing breath.

Fer Caille is there described in these terms:<sup>11</sup> a man with black cropped hair such that if a sack of crab-apples were poured on his head, they would all become transfixated thereon, so that not one would fall to the ground: with a single arm, a single eye, a single leg. If his snout were hooked across the branch of a tree it would stay there. Each of his shins [the author has for the moment forgotten that he had only one!] was as long and as thick as a yoke, his buttocks as big as a cheese. He had an iron forked pole in his hand, and a black-bristled singed pig on his back, perpetually squealing. His wife Ciehul (as the name is there spelt) was not any more prepossessing: she had a big mouth, and was great, black, doleful, and ugly; her snout also would hang on a branch, and she had an under-lip which hung down to her knee. These people meet king Conaire when on his way to the Hostel of Da Derga, and, fatally in opposition to a *tabu* laid on the king, they subsequently occupy an *imda* or cubicle in the Hostel, where they are seen and are once more described by the spy of the raiders as they come to attack the building.

With the description of Ciehul we may compare the details reported in Poem no. XXXIII, quatrain 3, of Lot, who, as we learn there, had "blubber lips in her breasts, and four eyes in her back." The actual wording of this unpleasant description is borrowed from another source, as is shown in the notes on the passage: but the borrowing would hardly have taken place if it had not appeared to be appropriate. It is suggestive that "Lot, Luam" occurs in the enumeration of Cessair's women; see ¶ 197 ante. Just as the single foot, hand, and eye help to identify Fer Caille with the Fomorian leaders, these details in the bisexual Lot help us to identify this being with the bisexual Cicul.

I have no scientific knowledge of Teratology, so can only hope that I am right in supposing that these horrible monstrosities transcend the limits of physical possibility, and that as descriptions of human beings they are preposterous, not to say abominable. But a very slight experience of ethnological museums is enough to show that they would be nothing out of the way among the idols which Oceania, Egypt, India, and other centres contribute to such collections; and I take it that these descriptions are, in fact, actual records

<sup>11</sup> R.C., xxii, p. 41.

of certain grotesque carved idols. With this clue in hand we obtain immediately a new light on the Hostelry of Da Derga. It was essentially no hostelry; indeed no one in his senses would at any time of the world's history have established a hostelry with a river flowing *through* it, especially a river so liable to spates as the Dodder. But such a place is not at all improbable for the establishment of a worship-centre; we may compare *Tech Mairisen* at Tara, situated above the spring called Nemnael, and undoubtedly a sacred building of some kind. Such a building, on an elaborate scale, I take the House of Da Derga to have been. It was a sort of pantheon: its numerous "cubicles" were shrines, each with its idol; and the quaint creatures seen and described by the spy in the service of the raiders were the images which the shrines contained.

We may compare the *patriae portenta ipsa diabolica, pene numero uincientia Aegyptiaca, lineamentis deformibus uel toruis uultibus* which were still mouldering in British or Romano-British pagan sanctuaries when Gildas wrote his *Liber Querulus*. Indeed, if the interminable description of Da Derga's Hostel and of its contents, which this narrative contains, is not to be interpreted in some such way, it becomes a mere dreary piece of silliness such as might be written by a rather foolish schoolboy with a still raw and uncultured sense of humour. So interpreted, on the other hand, it immediately assumes an importance for the history of European culture second only to that possessed by the painted "chambers of imagery" in the Palæolithic caves.

No doubt the description has been written in an unsympathetic spirit. The inmates of the shrines, who are represented as spending their time in a variety of unmeaning tricks of jugglery and the like, are made absurd with evident intention. The author of the Da Derga story, in the form in which we have it, had no sympathy with the gods of his Pagan ancestors, and deliberately set himself to ridicule them. This to some extent detracts from the anthropological value of his record, while investing it with a certain historical value; but at least we can say for him what cannot be said for his colleague who, from the same standpoint, re-wrote the story of *The Second Battle of Moytura*; that he does not seriously transgress the limits of good taste. The latter

person mocked *In Dagda*, "the good god" of former times, with a ribaldry which an editor, not usually troubled with unscientific squeamishness, decided to be unprintable.<sup>12</sup>

It is quite reasonable to maintain that the person, or rather the object, which bore the name *Fer Caille*, "man of the wood," was a famous fetish, originally discovered in some wood or sacred grove; a chance freak of tree-growth, which, in the eyes of its discoverer, resembled a misshapen man, and which was on that account appropriated and deposited in the shrine, as possessing "big medicine."<sup>13</sup>

What then is the meaning of the contention of Partholon with these supernatural beings?

There seems to be very little room for doubt that the story is essentially a "ritual-pattern" narrative, analogous to those which recent research has identified in the ancient legends of Egyptian, Babylonian, Minoan, and other oriental centres, and which there is good reason to believe were universal. The primary needs of mankind are food and the continuation of the race: and endless experiments are tried, to make certain by magical means that Nature will not fail in her efforts to secure fertility in the fields, the stalls, and the human species. These vary in detail, but they conform to one general formula, which has been stated by Professor Hooke<sup>14</sup> in the following terms:—

- (a) The dramatic representation of the death and resurrection of the god.
- (b) The recitation or symbolic representation of the myth of creation.
- (c) The ritual combat, in which the triumph of the god over his enemies was depicted.
- (d) The sacred marriage.
- (e) The triumphal procession, in which the king played the part of the god, followed by a train of lesser gods or visiting deities.

<sup>12</sup> *Revue Celtique*, xii, p. 86.

<sup>13</sup> For suggestions as to the possibility of natural features in trees provoking cults of the kind, see L. Sirèt, "La dame de l'étable" (*L'Anthropologie*, xxx, p. 235). It is not irrelevant to recall the tree-stumps worked into grotesque god-figures which, as Lucan tells us, were to be seen in the sacred grove of Massilia (*Pharsalia*, iii, 412).

<sup>14</sup> S. H. Hooke, *Myth and Ritual* (Oxford, 1933). See also Lord Raglan, *The Hero* (London, 1936).

This ritual is performed afresh each year, and so becomes familiar. It gradually crystallizes into a story, and the story becomes stereotyped by the perpetual repetition of the ritual and is fixed immovably in the popular memory. The essential fact which the ritual is meant to show forth is this: the god of the life-giving vegetation, incarnate in the king, dies with the winter, and is reborn in the springtime. It is impossible to trace out here all the evidence that extant Celtic literature supplies for the existence of such a ritual-pattern among the people to which that literature belongs: the rites at the inauguration of the King of Tara follow the oriental pattern with striking closeness. We must here confine ourselves to the Partholon story; and we shall have little difficulty in seeing that its apparent pointlessness vanishes, when we realize that in it, also, is the narrative of a fertility-ritual drama. It has suffered extreme deformation by arbitrary editorial manipulation; but most, if not all, of the component elements are still clearly recognizable.<sup>15</sup>

At this point it will be appropriate to cite a brief text, contained in a fragment bound into the MS. H. 4 22 (p. 37, col. 2) in the Library of Trinity College, Dublin (there is another, slightly variant, copy in the same library, in H. 3. 18, part I, p. 46):—

Mad ail a fis eid ara tainic Parrtalon as a tir féin, ní. Parrtalon do marb [a] athair ⁊ a mathair i. Sru mae Praimint meic Athachta meic Mághoice meic Iafet, ac iarraig righi da derbrathair i. Beesomus a ainm-side; ⁊ fa sine é na Parrtalon. Ro indarb Srú Parrtalon ⁊ gur loit he, eur ben a suil cle as ⁊ eo roibe .uui. mbliadna for indarbad. Co tanic isin Bigin Gree, lucht luinge, eur loise teeh for a athair ⁊ for a mathair, gur loisg iat a ndis, ⁊ do rat rigi da brathair. Oeus tanic fein co Heirinn ar teichim na finghaile sin. Oeus is inand Sera isin berla Greeda "fingalach" isin berla teibide. Is aire

<sup>15</sup> The second element in the pattern—the creation-narrative—is not emphasized in the story as we have it. But it is there. A gloss in ¶ 247 traces the descent of the Nemedians from "Agla son of Partholon." This person can hardly be other than the "Adna son of Bith" of whom we have already heard (§ III). Partholon, therefore = Bith, Cosmos, and takes his rightful place as a creator.

aderar Parrtalon mae Sera fris. Oeus for indarbad rucadh dis do clann Parrtaloin i. Rudraige ⁊ Slainghe, conid aire sin tainic taimlecht forra ina fingail. Ba he tinne [leg. truime] in taimlehta: in cruth ina mbid gach fer dib ina suide no na sesam no na luige a ec, ⁊rl.

"Wouldst thou know wherefore Partholon came out of his own land, 'tis easy. Partholon slew his father and his mother, namely Sru s. Prament s. Athaecht s. Magog s. Iafeth, seeking kingship for his brother, whose name was Beesomus, and he was his senior. Sru drove out Partholon and wounded him, and cut his left eye out from him: and he was seven years in exile. Then he came into Bigin (?) of the Greeks<sup>16</sup> [with] a ship's crew, and burnt a house over his father and his mother, and burnt them together, and gave the kingship to his brother. He himself came to Ireland, fleeing that kin-murder. Now *Sera* means in the Greek language what "fingalach" (= parrieide) means in the Chosen language [Goidelie]. That is why he is called Partholon son of Sera. In exile were two of the children of Partholon born, Rudraige and Slanga. Wherefore there came a plague upon him in kin-bloodguiltiness; such was the heaviness of that plague that in whatsoever attitude any man was, sitting, or standing, or lying down, he died," etc.

The Egyptian version of the "pattern" story has certain points in common with the above narrative. Not to enter here into more than necessary details, Set, the enemy, slew Osiris, his brother, the king-god; Osiris was reborn as Horus, who avenged his father's murder upon Set, in which fight he, Horus, lost an eye; the eye was given to the dead Osiris to eat, and the latter was thereby equipped with a soul.<sup>17</sup> It is not too much to say that from Ireland and from Egypt we appear to be listening to far-away echoes of one and the

<sup>16</sup> The other MS., reads *asin mBethail Gregda*. It means the Micil or Sicil of the LG text.

<sup>17</sup> See Budge, *Osiris and the Egyptian Resurrection*, vol. i, pp. 62 ff., for the full story. There are various versions of the fate of the eye: that here adopted will be found, *ibid.*, p. 82.

same primitive story, of sunrise and sunset, and of the death and re-birth of a god of vegetation. The tearing out of the eye appears to be connected with the creation or re-creation of the sun or of the moon<sup>18</sup>—with their death at setting and re-birth at rising.

The other details of the Irish narrative then drop into their place. Partholon, according to a glossator, is the same as Ith,<sup>19</sup> who is the same as Topa; in other words, the dead king is re-born as these new personalities, just as Osiris is reborn as Horus. The ritual combat is very prominent, the hideous Fomoraig being the enemies with whom the vegetation-god has to contend. In one illuminating passage (¶ 216) we are told that no one was killed in the combat, for it was a druidical battle: this is simply a more or less contemptuous way of saying that it was a religious ceremony which took the form of a sham fight.<sup>20</sup> The sacred marriage is conspicuous also, though it has degenerated into the unpleasant story of Topa (= Partholon) and Delgnat. That the advances are made in the first instance by Delgnat is entirely in keeping with the ordinary pattern. And the train of attendants of Partholon each of them the tutelary deity of this or that activity or accomplishment of a simple pastoral life, corresponds to the fifth element in the ritual, in which the king led a triumphal procession of his subordinates. Even the killing of the dog Saimer has its place in the pattern; it inevitably recalls the *κυνάφορτις*, which was part of the periodical ceremonies in honour of the Argive vegetation-daemon Linos.

The final plague we can safely brush aside as a mere editorial trimming. The synthesists had to get rid of the Partholonians somehow, in order to leave the stage clear for the Nemedians; and a plague was a convenient way of wiping out that population. But they have not been successful in concealing that a different story was told: or to be more accurate, the glossators, useful for once, have let the cat out of the bag. The god of vegetation must die under

<sup>18</sup> See also Lord Raglan, *Jocasta's Crime*, pp. 142, 164.

<sup>19</sup> For which we may now venture to write “(B)ith.”

<sup>20</sup> On such ceremonies and their meaning, see H. J. Rose, “A suggested explanation of ritual combats,” *Folklore*, xxxvi, p. 322.

the strokes of the winter-daemon, that he may be re-born in the springtime; and Partholon must therefore die of the venom of the wounds of Cieul (¶ 217, 220).

Van Hamel reminds us that there was a god Cicollas (so Thurneysen corrects the name) of whom several altars have been found in the department of Côte d'Or. He is there equated to Mars, which may mean anything or nothing. Whether this Continental god has or has not anything to do with Cieul, we may presume that the actor who represented the latter personage in the drama danced or walked with some kind of limping gait, of which there is a reminiscence in the obscure adjective affixed to the invader's name in the LG story: and that he wore a grotesque mask, such as have been used all over the world from the Palæolithic period onward, in rites of this kind.

In the later texts, K gives yet another estimate of the length of time between the Flood and Partholon—278 years; Keating accepts the 300, and specifically rejects the 1002 of previous authorities. Kg brings him from Mygdonia, K from Grecian Sicily; both authorities relate the parricide story, but Kg makes it a little easier—though not on that account more authentic—by a slight change: that Partholon slew his parents, seeking the kingdom *from* (not *for*) his brother. K reduces the journey from “Aladacia” to Gothia from nine days to three, and dates the arrival at Inber Seene to Tuesday the 17th of an unspecified month: Kg says 14th May. Kg gives Partholon a following of 1000; K specifies only the three sons, the ten daughters, and their respective wives and husbands. The retinue of culture-patrons is given much as in R<sup>2</sup>R<sup>3</sup>; we have Samaliliath in Kg, Malaliach in K. Both have Biobal and Babal, with slight differences of spelling. K “spreads himself” on the Topa-Delgnat incident; Kg abbreviates it, omitting the *retorics*, naming the erring attendant Todhga, and omitting Partholon's vengeance upon him. None of the LG texts know the Dindsenchas story (the importance of which is indicated in the notes below), that he was eaten by dogs and birds (MD, iv, 290). The Fomorian invasion is told very briefly; Kg, as already noted, makes the mistake of anticipating their landing by 200 years. The four “unorthodox” sons of Partholon are enumerated by Kg, not by K, along with their division of Ireland.

## SECTION IV.

## PARTHOLON.

*First Redaction.*

L 3 a 5 : F 5 γ 16.

199. Ba fās trā <sup>1</sup>Hēriu † īarsain || fri rē trī <sup>2</sup>chēt mbliadan † <sup>3</sup>no dā dēce ar trī cētaib, *quod uerius est* <sup>3</sup>|| conostoracht <sup>4</sup>Partholōn mac Sera meic Srū. Is ē <sup>5</sup>cēta rogab <sup>6</sup>Hērinn īar <sup>7</sup>ndilinn, Dia Mairt, for <sup>8</sup>ceithre dēcc ēsca, in Inbiur Scēne : <sup>9</sup>† ūair fo thri rogabad Hēriu a Hinbiur Seēne ||.<sup>9</sup> Do <sup>10</sup>chlaind Magoth meic Iafēth <sup>11</sup>ē, <sup>‡</sup> *ut dixi supra<sup>(a)</sup>* : isin tsescatmad bliadain<sup>11</sup> āisi Abrāim <sup>12</sup>roghab Partholōn <sup>13</sup>Hērinn.

200. <sup>1</sup>Cethur airech tānic Partholōn : .i. sē <sup>2</sup>fēin, <sup>7</sup>Laiglinne <sup>3</sup>a mae, diatā Loch <sup>4</sup>Laiglinne la <sup>5</sup>Hū mae Cūais Breg : Slānga <sup>6</sup>Rudraige, dā mac <sup>7</sup>aile Parthalōin, diatā Sliab Slānga <sup>8</sup>Loch <sup>9</sup>Rudraige.<sup>8</sup> In tan ro <sup>10</sup>class a fert <sup>11</sup>Rudraige <sup>10</sup>is <sup>11</sup>and ro memaid in loch fo thīr.<sup>12</sup>

201. Secht <sup>1</sup>mbliadna do Partholōn <sup>2</sup>in Hērind in tan <sup>3</sup>atbath in cēt <sup>4</sup>fer<sup>4</sup> dia <sup>5</sup>muntir, .i. Fea, diatā Mag Fea; ūair is <sup>6</sup>and ro hadnacht, <sup>7</sup>i m-Maig Fea.

199. <sup>1</sup>Er. iarsin <sup>2</sup>cet <sup>3-3</sup>om.: conastoracht <sup>4</sup>L usually abbreviates this name, stopping short before the second vowel: F prefers the spelling -thal- throughout. This may be said here once for all. <sup>5</sup>cetna <sup>6</sup>Erinn <sup>7</sup>nilind <sup>8</sup>xvii changed sec. man. to xiii. <sup>9-9</sup>om. F <sup>10</sup>claind F <sup>11-11</sup>do Parthalon *autem* <sup>7</sup>lx.agissimo aetatis Abram tenuit Parthalon Hiberniam, .i. insin. ui. bliadain <sup>12</sup>rogab <sup>13</sup>Erinn.

200. <sup>1</sup>ceatara aireach tainic <sup>2</sup>fen <sup>3</sup>Laiglindi (*bis*) <sup>4</sup>ins. .i.

199. Now Ireland was waste [thereafter], for a space of three hundred years, [or three hundred and twelve, *quod uerius est*] till Partholon s. Sera s. Sru came to it. He is the first who took Ireland after the Flood, on a Tuesday, on the fourteenth of the moon, in Inber Scēne : [for three times was Ireland taken in Inber Scēne]. Of the progeny of Magog son of Iafeth was he, [*ut dixi supra*] : in the sixtieth year of the age of Abraham, Partholon took Ireland.

200. Four chieftains strong came Partholon : himself, and Laiglinne his son, from whom is Loch Laiglinne in Ui mac Uais of Breg; Slanga and Rudraige, the two other sons of Partholon, from whom are Sliab Slanga and Loch Rudraige. When the grave of Rudraige was a-digging, the lake there burst forth over the land.

201. Seven years had Partholon in Ireland when the first man of his people died, to wit Fea, from whom is Mag Fea; for there was he buried, in Mag Fea.

<sup>5</sup>Hua mac Uais <sup>6</sup>Rudraig (*ter*) <sup>7</sup>om. aile <sup>8</sup>ins. .i. is ann ro hadnacht (*spelt meaninglessly hadn·acht*) <sup>9</sup>clos a fert <sup>10</sup>ins. <sup>7</sup>a adnacht <sup>11</sup>ann dombebaid <sup>12</sup>ins. in tan sin.

201. <sup>1</sup>bliadna <sup>2</sup>an Erinn <sup>3</sup>itbath <sup>4</sup>ins. atbath (*expuncted sec. man.*) and om. dia <sup>5</sup>muntir <sup>6</sup>ann <sup>7</sup>imuig.

(a) Written v<sup>t</sup>dxs.

202. <sup>1</sup>Isin tres bliadain <sup>2</sup>īarsain, cēt <sup>3</sup>chath Hērenn,  
ro <sup>4</sup>bris Partholon i Slemnaib <sup>5</sup>Maige Ītha for <sup>6</sup>Cichol  
nGricenchos d'Fhomōrchaib :<sup>6</sup> <sup>7(a)</sup> fir con <sup>7</sup>ōen-lāmāib <sup>7</sup>  
con ūen-chossaib ro fersat friss <sup>8</sup>in cath.

203. Secht <sup>1</sup>loch-thomadmand in <sup>2</sup>Hērind in amsir  
<sup>3</sup>Parthalōin; <sup>4</sup>i. Loch <sup>5</sup>Laglinne la <sup>6</sup>U mac Cūais Breg,  
Loch Cūān <sup>7</sup> Loch <sup>8</sup>Rudraige la Hultu, Loch <sup>9</sup>nDechet  
<sup>9</sup> <sup>10</sup>Loch Mese <sup>10</sup>Loch Con la <sup>11</sup>Connachta, <sup>12</sup> <sup>13</sup>Loch  
<sup>13</sup>nEchtra la <sup>14</sup>Airgialla; ar nī fuair <sup>15</sup>Partholōn ar a  
cind <sup>16</sup>in Hērind acht trī locha <sup>7</sup> nōi n-aibne, i. Loch  
<sup>17</sup>Fordremain i <sup>18</sup>Slēib Mis <sup>19</sup> <sup>7</sup>Loch <sup>20</sup>Lumnig fo <sup>21</sup>Thīr  
Find, Loch Cera in <sup>22</sup>Irrus; <sup>23</sup>Aband Lifi <sup>24</sup> <sup>25</sup>Luī <sup>24</sup>  
<sup>26</sup>Muad <sup>7</sup> <sup>27</sup>Slicech <sup>7</sup> <sup>28</sup>Samāir forsata <sup>29</sup>Es Rūaid, Find  
<sup>7</sup> <sup>30</sup>Modorn, <sup>31</sup>Buas <sup>7</sup> Banna <sup>32</sup>etir Lē <sup>7</sup> Elle. <sup>33</sup>Cethri  
bliadna <sup>34</sup>ria n-ēc Parthalōin, tomaidm <sup>35</sup>Brēnnai fo thīr.

204. Ro slechta <sup>1</sup>cethri maige la Partholōn in  
<sup>2</sup>Hērind: Mag nītha la <sup>3</sup>Laigniu, Mag Tuired la  
<sup>4</sup>Connachta, Mag Lī la Hū <sup>5</sup>mac Cūais, Mag <sup>6</sup>Ladrand  
la Däl <sup>7</sup>Araide. Ar nī <sup>8</sup>fuair Partholon ar <sup>9</sup>a <sup>10</sup>chind  
<sup>11</sup>in Hērind acht <sup>12</sup>ōen-magh, i. sēn-mag <sup>13</sup>nEtair. Is  
aire atberar sēnmag dē, ar nīr ās frem nā flesc feda<sup>13</sup>  
trīt rīam.

202. <sup>1</sup>isan <sup>2</sup>iarsin <sup>3</sup>caath (*dittography due to change of line*)  
Erenn <sup>4</sup>bris <sup>5</sup>Muigi Hitha <sup>6-8</sup>Cichar nGlicearcosach domorchaib  
<sup>7</sup>aencosaib <sup>7</sup> con aenlamaib ro fersad fris <sup>8</sup>om. in cath: *ins.* i. demna  
irachtaib daine do fersad fris.

203. <sup>1</sup>lochmadmann <sup>2</sup>Erinn <sup>3</sup>Partal- <sup>4</sup>om. i. <sup>5</sup>Laiglindi  
<sup>6</sup>Hu mac Uais <sup>7</sup>Rudraig <sup>8</sup>Tecid <sup>9</sup> <sup>7</sup>Loch nEchtra L (om. <sup>7</sup>Loch  
Mese) <sup>10</sup> <sup>7</sup>Loch Con <sup>om.</sup> and *ins.* oL <sup>11</sup>Conachta F <sup>12</sup>om. <sup>7</sup>  
<sup>13</sup>nEtair <sup>14</sup>Hairgiallu <sup>15</sup>Partalon <sup>16</sup>an Erinn <sup>17</sup>Fordremain  
(*the first r yo*) <sup>18</sup>Slēib Mis la Mumain <sup>19</sup>om. <sup>7</sup> <sup>20</sup>Lumnig  
<sup>21</sup>Tir F: *written* fo thīr, Findloch Cera, L <sup>22</sup>Irrass <sup>23</sup>abann  
<sup>24</sup>om. <sup>7</sup> (*bis*) <sup>25</sup>Lai <sup>26</sup>Muaid <sup>27</sup>Slicech <sup>28</sup>Samer <sup>29</sup>Ess  
<sup>30</sup>Modarn <sup>31</sup>ins. <sup>7</sup> <sup>32</sup>itir <sup>33</sup>ceitri <sup>34</sup>re nech (*sic*) Partal.  
<sup>35</sup>Brena.

202. In the third year thereafter, the first battle of  
Ireland, which Partholon won in Slemna of Mag Itha  
against Cichol Clapperleg of the Fomoraig. Men with  
single arms and single legs they were, who joined the  
battle with him.

203. There were seven lake-bursts in Ireland in the  
time of Partholon: Loch Laiglinne in Ui mac Uais of  
Breg, Loch Cuan and Loch Rudraige in Ulaid, Loch  
Dechet and Loch Mese and Loch Con in Connachta,  
and Loch Echtra in Airgialla; for Partholon did not  
find more than three lakes and nine rivers in Ireland  
before him—Loch Fordremain in Sliab Mis *<of Mumu>*,<sup>(b)</sup>  
Loch Lumnig on Tir Find, Loch Cera in Irrus; Aba  
Life, Lui, Muad, Slicech, Samer (upon which is Ess  
Ruaid) Find, Modorn, Buas, and Banna between Le and  
Elle. Four years before the death of Partholon, the  
burst of Brenna over the land.

204. Four plains were cleared by Partholon in  
Ireland: Mag Itha in Laigen, Mag Tuired in Connachta,  
Mag Li in Ui mac Uais, Mag Ladrand in Dal nAraide.  
For Partholon found not more than one plain in Ireland  
before him, the Old Plain [of Elta] of Edar. This is  
why it is called the “Old Plain” for never did branch  
or twig of a wood grow through it.

204. <sup>1</sup>cetri muigi <sup>2</sup>Erinn <sup>3</sup>Laigni, Mag Tuirid <sup>4</sup>Conachta  
<sup>5</sup>macc Uais Breg <sup>6</sup>Laitrain (*written* Laitin, the superposed a *yc* F)  
<sup>7</sup>nAraid <sup>8</sup>uair <sup>9</sup>om. a <sup>10</sup>cind <sup>11</sup>an Erinn <sup>12</sup>om. ūen-magh i.  
<sup>13-15</sup>Elta Etair do muigib, is ann sen do had-(c)-naet Parthalon. Is airi  
itberar sen-mag do-sen, ar ni do ass premb na flesc edha.

(a) <sup>7</sup> is presumably miswritten for i.

(b) “Of Mumu” *ins.* in F.

(c) End of page here: in the lower margin there is a graffito in Ogham letters,  
partly defaced and unintelligible (apparently cryptical). This does not appear to  
have anything to do with the text.

205. <sup>1</sup>Oeus is <sup>2</sup>and-side athbath Partholōn, <sup>3</sup>i. cōie <sup>4</sup>mile fer <sup>5</sup>ceitre <sup>6</sup>mile ban, do <sup>5</sup>thām sechtmaine <sup>6</sup>i callann Māi. Dia <sup>7</sup>Lūain rosgab <sup>8</sup>tām, <sup>9</sup>rosmarb in <sup>10</sup>tām <sup>11</sup>ule, acht <sup>12</sup>ōen-fer <sup>13</sup>tantum — i. Tūān mac <sup>14</sup>Stairnn meic Sera meic brāthar Partholōin: oeus <sup>15</sup>rondelb Dīa <sup>16</sup>i r-riehthaib<sup>17</sup> imdaib, <sup>18</sup>ro mair in <sup>18</sup>t-ōen-fer sain ò <sup>19</sup>amsir Partholōin co <sup>20</sup>hamsir Finnēn <sup>7</sup>Coluim Cille: <sup>21</sup>condecaid dōib Gabāla <sup>22</sup>Hērenn ò <sup>23</sup>amsir Chesra, <sup>24</sup>cēta ragab, cosin <sup>25</sup>n-amsir sin. Oeus is ē sin Tūān mac Cairill meic <sup>26</sup>Muiridaig Mundeirg.<sup>27</sup> Is dō <sup>28</sup>sin ro <sup>29</sup>chan in sūi senchasa in läid-se sīs—

*A chōemu clāir Cuind cōem-find . . .*

206. Ceitri meic Parthaloin ro cet-raindsid Erind ar tus, i. Aer, Orba, Fergna, Feron. Robadar cetrar a com-anmand sin ag macaib Miled, <sup>7</sup>ni hiad fein. Ota [Ath] Chliath Laigin co Hailach Neid, is i raind Aer sin. Ota Ath Cliath co Hailan Arda Nemid, raind Órba sin. Ota in Ailach co Ath Cliath Medraigi, raind Feroin insin. Ota in Ath Cliath (*sic*) sin co Hailach Net, raind Fergna insin. Conad anlaid sin ro cet-rainnid Erinn.

207. Bai ie Parthalon in eethar dam, is e sin buar Erenn. Ba dia daim Brega mac Senbotha ea n-ernnad tech <sup>7</sup>feoi <sup>7</sup>comræc aenfir ar tus an Erinn. Ba dia daim Samailiath, ea ndernnad ol corma <sup>7</sup>rathaigecht ar tus an Erinn. Ba dia daim Beoir, ea nernad tech n-aigidh ar tus Erinn. Amail isbert in file,

*Ro bo maith in muinter mōr . . .*

Do t-inrab Parthaloin insi ebus (*sic*)—

*Parthalōn can as tānic . . .*

Is iad sin tra seela na eet gabala Erenn iar ndilind.

[Continued in Vol. III.]

205. <sup>1</sup>om. <sup>7</sup>annsin adbath <sup>2</sup>annsin adbath <sup>3</sup>om. i. coic L <sup>4</sup>mili (bis)  
<sup>5</sup>tam <sup>6</sup>hi <sup>7</sup>Luann <sup>8</sup>ins. in <sup>9</sup>dosmairb F: rosmarb uile in tam  
ale acht L <sup>10</sup>tamh <sup>11</sup>om. ule <sup>12</sup>aen- <sup>13</sup>om. <sup>14</sup>sic F Starn L  
<sup>15</sup>om. -n- <sup>16</sup>arichtaib <sup>17</sup>ins. in amsiraib <sup>18</sup>taenfer sin <sup>19</sup>aimsir  
<sup>20</sup>aimsir Finnain Muigi Bili co Colam Cille <sup>21</sup>condecaid <sup>22</sup>Erenn

205. And it is there that Partholon died, five thousand men and four thousand women, of a week's plague on the kalends of May. On a Monday plague took them, and the plague killed them all except one man *tantum*—Tuan son of Starn son of Sera nephew of Partholon: and God fashioned him in many forms, and that man survived alone from the time of Partholon to the time of Findian and of Colum Cille. So he narrated to them the Takings of Ireland from the time of Cessair, the first who took, to that time. And that is Tuan son of Cairell son Muiredach Muinderg. Of him the history-sage sang the following song—

*Poem no. XXX.*

206. It was the four sons of Partholon who made the first division of Ireland in the beginning, Er, Orba, Fergna, Feron. There were four men, namesakes to them, among the sons of Mil, but they were not the same. From Ath Cliath of Laigen to Ailech Neit, is the division of Er. From Ath Cliath to the island of Ard Nemid, is the division of Orba. From Ailech to Ath Cliath of Medraige, is the division of Feron. From that Ath Cliath to Ailech Neit, is the division of Fergna. So that in that manner they first divided Ireland.

207. Parthalon had the four oxen, that is the first cattle of Ireland. Of his company was Brea son of Senboth, by whom were a house, a flesh [*cauldron*], and duelling first made in Ireland. Of his company was Samailiath, by whom were ale-drinking and suretyship first made in Ireland. Of his company was Beoir, by whom a guesthouse was first made in Ireland. As the poet saith

*Poem no. XXXI.*

Further of the voyaging of Parthalon—

*Poem no. XXXII.*

So those are the tidings of the first Taking of Ireland after the Flood.

<sup>23</sup>aimsir Cessrach <sup>24</sup>cetna rogab Er, <sup>25</sup>om. prefixed n- <sup>26</sup>Muiridaig  
<sup>27</sup>ins. do Hulltaibh <sup>28</sup>om. sin <sup>29</sup>can in senchaid in duan so.

206. This ¶ in F only.

207. This ¶ in F only.

